

Islam: Sex & Violence

PREFACE

Allah thinks of unbelievers as "the worst animals" and thus declares Himself to be "the enemy of infidels." So odious is His detestation of those, who do not believe in Him, that He orders their murder and pillage on a permanent basis. To complete this most horrendous plan, He offers for these misdeeds rewards of paradise, the most luxurious place for the choicest carnal pleasures. Thus, sex and violence rank as the two pillars of the Islamic faith.

Readers ought to bear in mind that the basic belief of Islam is that Allah is One and He is "the Creator, Almighty and All-knowing." If this were true, He would have created everybody a Muslim. Since this is not the case because people are born as Hindus, Christians, Jews, atheists, etc., converting them through violence and sexual bribe, cannot be the Divine approach. Still worse, a person who believes in God alone, does not rank as a Muslim, and deserves the punishment of hell-fire. To qualify for paradise, one must believe in Muhammad as well. Obviously, Muhammad is as great as Allah.

In fact, Allah is just a figurehead and Muhammad is the real driving force behind Islam because it is he, who is the Model of Behaviour, which must be closely followed by the Muslim, and it is his Intercessory powers, which get people into paradise, abounding in lewd festivities. One must also note that Muhammad is "the Mercy for all beings" whereas Allah, despite claiming to be All-Merciful, is the Creator of Hell, which He is committed to fill with infidels. How self-contradictory the person of Allah is!

Murdering and robbing innocent people is the greatest evil that there can be. What is even more baffling is the fact that Allah calls such atrocities as Jihad (the holy war), declares pillage as "lawful and good" and offers paradise as a reward for such abominations.

When we analyse the scheme of Jihad, the holy code of violence, and its reward i.e. paradise, the most luxurious place for the choicest sensual merriments, we realise that sex and violence are not isolated concepts but integral parts of the well-meditated Islamic Sexual Psychology, which seeks to exploit man's weakness for libidinous delights at the expense of feminine rights and dignity.

No God shall resort to sex and violence for securing followers. This is blasphemous for being injurious to the concept of Divinity. It is simply a Muhammadan plan for building an Arab Empire.

Islamic Sexual Psychology may be a new discovery, because it is being discussed as such for the first time in this book, but as a fact it has always been there. To establish this truth, I have avoided all those references, which may be construed as misinterpretations. Since the purpose of this dissertation is not to forge lies, but serve the cause of public good, it is hoped that the Muslim scholars shall respond by acting according to those Koranic verses, which suggest that the truth must be supported by argument (2: 111) and not coercion (2: 255).

To demonstrate my sincerity in the project, I ought to declare that since this book has been written and published for public good, it is not intended for sale.

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Chapter 1 Islamic Concept of Sexual Psychology

The Islamic message when analysed carefully, emerges as a novel doctrine of sexual psychology, which stands on the two pillars of carnal enjoyment and conscience--free violence in the name of Allah, who claims to be the Most Merciful and the Best Judge. Though this faith cannot stand without these props, they have been masterfully camouflaged with Divine Veneer, which loses its lustre when subjected to a rational examination.

To demonstrate this truth, I must first, narrate the two universal legends - The Greek and the Biblical - which have determined the sexual status of woman in Islam, and the appeal of her carnal attraction in arousing the spirit of Jihad, the holy concept of violence, seeking plunder, persecution and paralysis of non-Muslim societies.

The Greek tradition holds that Pandora, the first woman was especially created by Zeus, the King of gods, to punish man for receiving the gift of fire that Prometheus had stolen from Heaven. He commanded Hephaestus, the divine artisan, to mix earth with water for preparing woman's body, which ought to have man's voice, but in fairness and beauty it must resemble an immortal goddess. He bade Athena to teach her the art of weaving highly complex webs. The golden Aphrodite was ordered to embellish her (woman's) head with grace, as well as, painful desire, and cares that decimate limbs. At the same time, Hermes, the god's messenger, was told to equip her with a dog-like mind and deceitful manners. To obey Zeus, the gods allotted her a beguiling mode of utterance. When the creative act was completed, the woman was called Pandora because every god had bestowed on her a gift, which was to be a source of some mischief to man.

The fascinating souvenir was presented by Zeus to man - Epimetheus, whose brother Prometheus, had warned him not to accept any memento from gods. So beautiful was Pandora that Epimetheus could not resist the temptation of accepting her.

How did this Divine plan materialize? Prometheus had left a mysterious box in the custody of Epimetheus with the express instructions not to open it under any circumstance. When Pandora saw it, her curiosity became boundless. She opened the box whereupon ten thousand evils rushed out and started plaguing man. Hope was the only one that could not escape for the timely replacement of the lid.

Had Pandora listened to Epimetheus, evil would have been unknown in the world. Thus, the moral of the story is:

1. Man is innocent and woman is guilty.
2. It is the sexual attraction of woman that misled Epimetheus to accept the gift despite a stern warning from his brother not to do so.

3. Since Epimetheus heeded the warning but Pandora did not, man is superior to woman in resolve, wisdom and general character but woman is the source of mischief, misery and misunderstanding.

This Hesiod point of view about womanhood seems to have served as the cornerstone of the Greek culture, allotting her the lowest status in society. As a result, the Greek culture became patriarchal in which woman ranked as a household chattel. She was just a man's sexual toy; even in this state she had to compete with boys, who were preferred by majority of men.

No doubt, this Greek legend has exerted an enormous influence on human civilization, but the Biblical story of Adam's creation has a greater psychological depth than the Pandora's tale. The Bible states:

Having created man in His own image, "the Lord God said, It is not good that the man should be alone: I will make him an help meet (companion) for him ..."

"And the Lord God caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof;"

"And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man."

"And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man."

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh."

"And they were both naked, the man and his wife, and were not ashamed."
(Genesis 2: 18- 25)

In these verses, it is clearly stated that:

1. Man without woman is a lonely being.
2. Man has precedence over woman because she has been created out of his rib.
3. Woman is the dearest thing to man because he believes her to be "the bone of my bones and flesh of my flesh."
4. Man and woman shall leave their parents to live together until death they do part.
5. Because of their closeness, it is not shameful for man and woman to be naked in each other's company.

According to the Biblical description, man is the source of woman's creation, and she has been brought about for the company and pleasure of man. Yet, in status, she is nearly equal to man because they have to live together eternally as one flesh.

So far so good. However, the story of creation adds a strange twist to this affair by adding that the couple were found a home in the Garden of Eden where there was to be no sorrow, no illness and no death, and where all luxuries of life would be available free, just for desiring.

In the Garden, there was "the tree of knowledge of good and evil." (Genesis 2: 9) The Lord God expressly forbade Adam not to eat the fruit of this particular tree but he defied the Creator at the behest of Eve, his wife. Since this event shows that man rebelled against God to please his woman, it demonstrates the significance of sexual delight to man. Stated briefly, the event establishes that:

1. So important is carnal gratification to man that he will defy God for sexual pleasure. On the contrary, God shall be adored by man most humbly and fervently if He were to promise him abundant sexual satisfaction by way of houris (beautiful virgins) and ghilmaan (pretty boys) as the reward for obeying Him.
2. Sex is the chief drive of male activity and plays a major role in his felicity and frustration. Diagnosis of his mental, physical and spiritual condition is somehow, associated with the realization of his sexual dreams. This link is not restricted to puberty and adolescence but goes back to infancy because parental harmony and discord, which influence baby's tendencies, are broadly determined by their sexual attitudes and mutual satisfaction. No matter how educated and materially prosperous a household be, without sexual match, which is the fountain of love, it cannot provide a healthy growth to the children.
3. Sexual appeal of woman is her greatest shield against the brutal proclivities of man. In fact, it is more than a shield: it can be an offensive feminine weapon to tame, twiddle and twist him. The effectiveness of this tool can be greatly enhanced by the woman who knows the art of loving, shedding tears, self-beautification, tantalisation, and keeping man at a boiling point through hearty, hilarious and high-sounding promises.

However, the Church Elders failed to gauge the psychological depth of this episode. Instead of utilising its hidden wisdom for the good of humankind, they used it to promote their selfish interests. Calling this event as the origin of sin, which precipitated Adam's fall, they branded woman as the agent of Satan and the enemy of man. This Christian interpretation led to the inferior social status of woman and creation of a patriarchal society with its concomitant afflictions to the fair sex.

Both the tales of Pandora and Eve have been invented to depict woman as the enemy of man. An enemy is someone, who is feared because he or she has the power to damage, debilitate and devastate. Feminine charm, which is the aggregate of woman's sexual appeal plus her tantalising manners, constitute the powerful threat that makes man grovel before her. These tales not only indicate man's fear of woman but also arouse his contempt, preparing him for a head-on collision with her.

Again, everything is known by its opposite: for example, light can be recognised by darkness only and the concept of sweet has no meaning without bitter. In fact, all psychological attributes e.g., love, friendship, etc., also have their opposites. Feminine

charm is no exception: man is endowed with dominance-urge, which acts as a counter to the feminine charm.

It is not to say that women do not possess dominance-urge. They certainly do, but this trait is a far less effective part of their personality compared to what I call Feminine Charm. The fact that human society has been chiefly patriarchal, proves decisively that the male urge to dominate is severe, successful and supreme.

Patriarchal society is the one in which man is the boss; his word is the law and woman has no choice but to obey him in his capacity as a father, son and husband. In a nutshell, she exists only for the pleasure and convenience of man. This is an extreme form of degradation, which woman would try to avoid at all costs, if she could, but it has not been possible over the centuries except in casual circumstances when small matriarchal societies appeared for short periods.

The concept of dominance-urge is explained by the pecking order where the stronger bird pecks the weaker bird for no other reason than making a show of his commanding stature. It is this dominance-urge, which is the source of competition in all walks of life, setting new and higher goals to be achieved.

To my mind, the mechanism of human culture, in the last resort, is operated by the fraction of Feminine Charm and Dominance-Urge. These two opposites are different from the physical opposites known as positive and negative poles, which are equal in magnitude, and act as functional mates and not as adversaries.

On the contrary, dominance-urge recognises no other goal than securing ascendancy on both friends and foes. This is the reason that it can be malicious, merciless and morally bankrupt. Since woman has been projected as the chief enemy of man, dominance-urge is particularly misogynist i.e., hater of womanhood, and requires its total submission through a process of cunningness but painted in brilliant colours of serenity, sincerity and suavity. Religion has been man's best friend because it has enabled him to unleash his dominance-urge to fool and snool women in the name of God, who wants them to surrender all their human rights to please their fathers, husbands, sons and brothers! Polygamy, concubinage etc., which turn women into appetising sexual objects of seraglios, are some of the well-known examples.

As stated before, the earth has occasionally relished matriarchal societies on a limited scale. It represents a social state where mother is the head of the family and descent is reckoned in the female line. Thus, matriarchy is the antonym of patriarchy.

Woman is artful in relation to man because this is the only way she can survive. Otherwise, she is mercy, love and care. This is the reason that, as a general rule, she is a poor substitute for a man in the political and military fields, which require tough, selfish and murderous attitudes to succeed and prosper. In a matriarchy i.e., government by women, its members may bicker but it is unlikely that they will declare and wage bloody wars because they are too soft to be severe and too kind to be cruel.

After this background discussion, I am in a positive to state why the Prophet Muhammad (peace be upon him) chose sex and violence as the two pillars of Islam.

No person (in known history) has ever possessed the magnitude of dominance-urge that Muhammad did. If we turn the entire humankind into a pyramid, right at the apex shall be found the Arabian Prophet: he declared himself to be the divine Model of Behaviour for the human race, which means that everyone should think and feel like him, act and rest like him, walk and talk like him, eat and drink like him; all the laws he made in the name of Allah are there to suit his convenience; faith in God alone is immaterial to qualify for divine mercy or salvation unless one believes in him as well; he is the Intercessor because it is his word on the Day of Judgement, which shall decide whether a person is entitled to hell or heaven. Above all, Allah and His angels pray peace to Muhammad i.e., worship him this is what testifies to the immensity of Muhammad's dominance-urge: even Jesus Christ is found praying to Jehovah, the God, but Allah, the God adores Muhammad along with His angels!

This type of position, which is beyond the grip of both man and God, requires patience, planning and power. The prophet was endowed with all these elements and the ability to operate them with an unusual degree of success. Having discussed them fully in my book "Islam, The Arab Imperialism," I need not describe them here again except to state that the Prophet decided to weld his nation into a formidable fighting force for creating a mighty empire, principally founded on his personal holiness, and sanctity of teachings. In an effort to make the Arabs a stout and fearless army that could administer a mighty dose of torture, tyranny and torment to achieve his imperial goal, the Prophet used sex appeal as the most attractive force to draw men towards his cause. However, realising that man's delights are not restricted to carnal enjoyment, he widened the fascination of his appeal and invented Jihad, which not only provided abundant supplies of women and boys to his holy soldiers (Mujahadeen) but also legalised loot and murder of non-Muslims and served as the best way to please Allah. This was the Prophet's master-stroke to create a fantastic faith in his followers' minds that robbery, murder, seduction, spreading untold misery and creating helpless orphans and widows as Jihad (the Holy War) was the supreme act of piety that assured wide opening of the heavenly portals. Of course, there had been terrible predators known as conquerors before the time of Muhammad, but nobody had ever named such atrocities as pieties packed with blessings, benedictions and beatitudes. This power of brainwashing that the Prophet Muhammad possessed, was not only massive but also everlasting because it is still going strong on both counts, even after a passage of fourteen centuries.

It is only tough, tedious and tyrannical men, who win battlefields; effeminate fellows faint at the sight of blood. The deep insight that the Prophet possessed enabled him to exploit the psychological mechanism, which I may describe as "feminine charm versus dominance urge." When the goal is achievement of personal ascendancy both in love and loathing and fair and foul, the urge of dominance seldom recognises the established rules of conduct. Therefore, the Prophet Muhammad had to rise the status of men at expense of women. So he hammered out a plan of sexual gratification based on male command, which embellished man with dictatorial rights and turned woman into a sexual toy. Man was legally empowered to set up private brothels, technically known as seraglios. These abodes of luxurious wickedness carried out only the approval of "The Most Munificent" Allaha but also constituted as the sole object of

salvation because a Muslim obeys the commands of Allaha-Muhammad only for the purpose of gaining entry into paradise, which is inhabited by the most exquisite virgins and boys, the source of wonderful sexual delights.

Although the "theory of feminine charm versus dominance-urge" could be an effective scheme to secure the purpose of Muhammad, putting it into practice was an extremely difficult task because the land of Arabia had a matriarchal system, which bestowed considerable reverence and authority on a mother or grandmother.

It has been the policy of Islam to destroy the pre-Islamic culture of the land wherever it achieved domination. Arabia itself is no exception. Yet if one gazes through history, one finds that Arabia can boast of several queens during the pre-Islamic era. It would not have been possible unless women enjoyed fundamental civic rights:

We find that Tiglath-Pileser III (745-727 B.C.), who founded the Assyrian Empire, carried out several military expeditions against Syria and its adjoining territories. In the third year of his reign, he succeeded in exacting tribute from Zabibi, the Queen of Aribi (Arabia). Another Arabian queen, who was conquered by him during the ninth year of his rule, was called Shamsiyah.

The Palmyrean king, bearing an Indian name Odaynath, who chased the famous Persian Shapur to the walls of his Capital, Ctesiphon (al-Madain), had a beautiful, courageous and ambitious wife called Zenobia. Appointing herself the regent of her son Wahb-Allath, she ruled her land capably and after repulsing several Roman attempts to re-conquer Palmyra, she declared herself to be the Queen of the East.

The most famous of all the Arabian queens was the Shunammite girl, whose beauty bewitched Solomon, the Wise, considered a major Prophet of God by the Muslims. She is believed to be an Arab of the Kedar tribe. Her physical elegance has been preserved by Solomon, who also happened to be a romantic poet. This Arab damsel called Bilqis is known to history as Queen of Sheba. Hearing the fabulous tales of Solomon's wisdom, she became enamoured of him, and travelled all the way to Jerusalem with abundant gifts to see him. The meeting proved to be really jubilant. In return, the Wise Solomon "gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty. So she turned and went to her own country, she and her servants." (1 Kings: 10. 13)

These verses have been interpreted by the Biblical scholars to mean that Solomon showered sexual favours on her when she was his guest. Exaggerated it may seem, but its veracity has been borne out by history. This Prophet of God indulged in the hobby of woman-collecting. Thus he succeeded in adding no fewer than 300 concubines to his harem, which also contained wedded wives!

History testifies to the fact that the Queen of Sheba conceived to celebrate the erotic hilarity of the occasion and gave birth to a son, who came to be known as Menelik the second: he fathered a small African tribe of Jews, called Falasha, whose existence remained unknown until 1867.

The purpose of this description is to demonstrate that the Arab women did not live as veiled captives of their men. This situation was created by Islam to manipulate

womanhood. The Prophet Muhammad himself was a trusted employee of Khadija, whom he married later. It is noteworthy that the Allaha did not command Muslim women to observe purdah (veil) during the life-time of powerful Khadija, who was a caravan trader in her own right. Nor did Muhammad indulge in polygamy when she was alive despite the fact that she was fifteen years older than he was and had been married twice before becoming his wife.

One should also note that polyandry was a recognized custom of Arabia before the advent of Muhammad. It refers to the practice that allows a woman to have legally more than one husband at the same time, and gives her a commanding position in the household.

The Mahabharata story of Draupadi shows that polyandry as a legal custom originated in India. She was married to the five Pandava brothers. Polyandry is not a privileged sexual access to a woman by several men. It is a form of regular marriage in which woman is the boss. This practice was associated with the customs of kinship. It is usually brothers, who are found in this marital relationship, though unrelated men can also enter this arrangement and call themselves " brothers. "

Polyandry was totally different in essence from the "lek mentality;" lek refers to the communal area in which two or more males of a species perform courtship displays. While the lek behaviour of insects such as fire flies is playful, among male mammals, it means an arena, which they enter to display ferocity for establishing their priority to sex, food and water. The standing-by females are so much awed by the winning male that they willingly submit to him for satisfying his sexual desires. This is the situation in which a female has no rights; she does not have to be a consenting partner; she must be available when she is wanted. This is what I call "Sex by domination;" it nullifies the defensive role of feminine charm, which gives the fair sex her grace, greatness and grandeur. Sexually, this is an ideal situation for man because it enables him to have carnal pleasure by command.

This setting is opposite of matriarchal institution, which demands genuine respect for female beauty and dignity. In fact, this social state carries the same significance for fair sex as a flower has for bees, flame for moths and rain for the parched soil. Thus it lowers the value of dominance-urge, which usually is driving force for man. In fact, manliness is associated with urge of dominance which motivates him to tame brutes, humble storms and build empires. Men, whose aggressive spirit is dampened by consideration of sexual pleasures, change into sex-worshippers. They become effeminate and cannot rise to the situations demanding high tests of toughness, dare and supremacy.

In this sense, feminine charm ceases to be the opposite pole of dominance-urge for lacking equality of functional dynamism and acts as an ineffective challenge to man's brute force, which is not only physical but also intellectual. Dominance-urge is to manliness what fire is to locomotive engine, eruption of lava is to earthquake roar is to lion. Thus, man feels that he is not a man unless he is the dominant member of community. This is the secret of the patriarchal society, which is established at the expense of women's rights.

The Prophet Muhammad knew this fact, his marriage to Khadija, in which she was evidently the dominant partner, must have made him more conscious of the male dominance-urge. So he forged the doctrinal policy of Dominance-Urge vs Feminine Charm for creating a really virile, virulent and vibrant nation which built an empire. Thus, he allotted sexual pleasure, the central role in his religion deliberations: man was to have all the rights and woman was to be burdened with all the obligations; man could legitimately have as many women as he wished in the form of wives and concubines; only a true Muslim was to enter paradise, the place of the choicest sex; and the pious and swift way of securing houris (the paradisiac virgins) was through Jihad, which makes mutilation, murder and massacre of non-Muslims so holy that in case of surviving battle, the Mujahid (warrior) receives plundered wealth and women as Allah's mercy and if he is killed in action, he goes straight to paradise where no fewer than seventy-two houris are restlessly waiting to offer him their lusty goodies.

The entire purpose of this divine planning is to install Muhammad as the holiest of holies. This was not possible without waging wars, but men do not risk their lives without expecting high rewards. The solution is the concept of holy Jihad, which the Prophet conceived masterfully.

It is claimed that the real Superpose of Jihad is to enforce righteousness and forbid evil. History does not support this view of the Koran. Here is an episode which reveals the true nature of Jihad and its relationship to sex:

The Battle of Honein, which was fought on February 1, 630 A.D. yielded the following booty:

"24,000 camels, 40,000 sheep and goats, 4,000 ounces of silver and 6,000 prisoners. They were removed to the neighbouring valley of Al-Jirana, and sheltered there, awaiting the return of the army from At-Taif."

Citizens of At-Taif held out bravely but when Muhammad's army started destroying their famous vineyards, which formed the backbone of their economy, they surrendered but the time that this process took was too long for the soldiers of Allah to wait for their share of the plunder.

Having agreed the restoration of prisoners to their relatives, as Muhammad mounted his camel and proceeded to his tent, further waiting proved very trying for his followers, who wanted an immediate distribution of the booty. Barricading his way, they shouted: "Distribute to us the spoil - the camels and the flocks!"

"So rudely did they jostle him that he was driven to seek refuge under a tree, with his mantle torn from his shoulders..... 'Return to me my mantle, O man!' cried Muhammad, who had now secured a more free position, extricating himself with some difficulty from the crush: - 'Return my mantle: for I swear by the Lord that if the sheep and the camels were as many as the trees of the forest in number, I would divide them all amongst you. Ye have not heretofore found me niggardly or false.'"

"Then plucking from his camel's hump a hair, he held it aloft, and said, 'even to a hair like this, I would keep back nought but the Fifth; and even that I will divide amongst you.' They were pacified, and Muhammad went on his way."

From the above quotation, it is quite clear that the followers of Muhammad joined him in his invasions not to enforce good but to secure plunder; their greed is demonstrated by their rude treatment of the Prophet.

Again, Jihad was a tool of the Prophet for gaining followers to glorify himself through distribution of plunder. According to this episode, the Prophet gave much bigger shares to those who had just embraced Islam, and whose conversion had some significance. For example, Abu Sufyan along with his two sons, received 100 camels each. And so did Hakim Ibn Hizam, Safwan, Suheil and several others. These are the men who had been Muhammad's deadly enemies only a few weeks earlier. The lesser chiefs received fifty camels each. Those who still grumbled, their share was doubled without hesitation.

There were men like Joeil, who received nothing except lip-sympathy. In reply to the complaint about such a distribution, the Prophet said, "I wish to gain over the hearts of these men to Islam, while Joeil bath no need of such inducement."

Is it not pure politics? Does the Almighty need this type of behaviour to pacify men with plunder of the innocent in return for worship ? If it is really the attitude of Allah, then is He worthy of adoration?

Wealth and women are the two psychological weaknesses of man, and Jihad remedies them both. Among the captives of At-Taif were three beautiful women. The Prophet gave one of them to All, another to Uthman and the third to Umar.

One ought to remember that All and Uthman were the Prophet's sons-in-law, and Umar was his father-in-law.

Again, it should be noted that Islam held it legitimate to have sexual intercourse with one's slave-girls; the Prophet himself had at least two slave-girls. One of them, Mary, was the mother of his son Ibrahim, who died as an infant. Such a practice was considered a grave offence in the Roman Empire and carried sentence of death for the lewd master.

Handing slave-girls to one's son-in-law and father-in-law is certainly an unusual act; its moral undertones are difficult to understand unless it is treated as an integral part of Jihad, which declares it Allah's blessing to a Muiahid, the Muslim warrior, though to women folk, it is the greatest blight reducing them to the status of a household chattel, which can be abused, sold or thrown away. It clearly shows that Jihad is man's tool of dominance, which seeks to humiliate women for easy and cheap sex.

Appendix

The Islamic view about sex and violence has been camouflaged so skillfully that vice appears as virtue, wrong as right and dark as bright. The stark truth is that it is nothing but sexual psychology, purposely developed to create and sustain Arab Imperialism. Since its face is being unveiled for the first time in this book, it is imperative that confusion forms no part of its description. Therefore, its salient points ought to be

reiterated in terms of modern psychology with reference to its origin, nature and purpose. The Islamic theory of sexual psychology may be stated as follows:

Sex and violence are the two pillars that have supported Islam since its inception. Though in practice, they have wrought havoc with civilization, in appearance, they represent the apex of purity, piety and providence.

Islam has blended sex and violence in its doctrine so diligently that these two elements along with their details, constitute what may be called "Sexual Psychology."

What is Islamic sexual psychology? To understand this concept one should refer to the Old Testament. Its fundamentals are to be found in Genesis 1-3. Stated simply, it means that God made man (Adam) in His own image. Realising that Adam is lonely, and thus unhappy, God created woman from Adam's rib. This shows man's precedence over woman, whose naturally allotted function cannot be anything but living for man's pleasure. Since woman comes out of man, she essentially controls his psychological mechanism and thus, his felicity and frustration come to depend upon her attitude towards him. She exerts such an enormous influence on man that he defies God for paying deference to woman. This is how woman becomes a threat to God and all those who want to be godly. Therefore, it is the will of God to coerce woman's liberties for keeping her under the control of man!

In view of the restrictions that Islam has imposed on woman's rights, it emerges that her ability to provide man with sexual delight is her competent weapon, which is made lethal by her virtues of presence, cunningness, flirtation, arts of beautification, sartorial elegance and modes of self-exhibition. The combined effect of these skills may be termed as "Feminine Charm." Of course, it is highly desirable, but despite being alluring, gratifying and delightful, it is inimical to man's urge of dominance, which is the fountain of his greatness, grandeur and glory. A man enslaved by feminine charm ceases to be manly because he develops womanly characteristics, which disqualify him as a soldier, a pioneer, an adventurer or a commander.

Since sex is man's greatest delight, it is unnatural for him to become an ascetic or practice celibacy. In fact, the more the chances for a man to enjoy sex, the greater the likelihood for his happiness, but carnal gratification must not result in man's surrender to feminine charm. On the contrary, it must reinforce man's dominance-urge but this is possible only if he can achieve sexual satisfaction by command, and not by pleading. Thus, there is a direct clash between man's dominance-urge and woman's feminine charm. Since dominance-urge is the drive, which enables him to conquer all challenges, Islam has taken all those legal and social steps, which deprive woman of her liberties to decimate the powers of feminine charm; polygamy, purdah, (veiling), man's superior rights of inheritance, discriminatory privileges in tendering legal evidence and divorcing woman at will, are some of the examples.

What is even more stunning is man's prerogative to beat woman when she fails to delight him or denies him the pleasures that he demands. Woman-beating is not only a speciality of Islam but a part of the integral disabilities that this religion inflicts on woman to make her think of male-persecution as a source of divine benediction, bliss and beatification. This veneered piety is, in fact, a form of masochism, which has several forms:

1. It applies to those people, who find sexual gratification in self-humiliation and physical injury.
2. Its meaning is also extended to the self-damaging behaviour, which has become the hall-mark of a Muslim woman's piety; her husband ranks as her metaphoric god and she feels pious, proud and privileged to make him happy by humiliating herself!
3. Subservient sexual role of Muslim women through self-demotion, which is a form of masochism, has been prescribed for them by the Koran: it lays down that women are tillage for men, who are empowered to use them as they think fit.

Masochism is essentially a form of violence interwoven with sex. Its more hideous kind is known as sadism, which is a state of mind requiring sexual excitement or gratification through inflicting physical pain, including murder. Jihad is the culmination of the Islamic sexual psychology, which motivates a Muslim soldier to participate in battles for booty - and booty does not mean just plundered goods but also women and children of the "enemy." These soldiers of Allah are entitled to use them sexually; as the social status of these concubines is that of a household chattel, their masters enjoy carnal pleasures by command, smashing the fortification of the feminine charm!

Stated briefly, the Islamic concept of sexual psychology is based on the following facts:

- a. Sex is man's greatest delight, which makes him so vulnerable to feminine charm that he is prone to defy God and deify woman.
- b. Man is man because he is endowed with the urge of dominance, which enables him to fight and command. An uxorious man becomes a victim of feminine charm and loses his manliness (the fountain of dominance-urge).
- c. Thus, there is an inverse ratio between feminine charm and dominance urge. The way to strengthen the latter is to weaken the former through a legal code and social practices.

The Prophet Muhammad was possibly, the greatest national hero that any country ever produced. His greatness lies in the fact that he sought personal glory through the elevation of his nation (the Arabs). To make them dominant, he had to offer them some really attractive incentive to fight and build an Empire where his word counts as the law and he himself ranks as the holiest of holiest

The concept of sexual psychology, which uses sex and violence as its two props, proved to be the perfect source of realising the Prophetic dreams. This book endeavours to illustrate this phenomenon in a responsible manner, using reason and evidence as its guiding principles. It certainly has not been written out of any animosity to Islam but try serve the cause of humanity including the Muslims, who claim to be required by the Koran to promote the cause of truth by argument (2: III) and not coercion (2: 255).

Here is a challenge for them to demonstrate sincerity of their faith.

Chapter 2

Manipulation of Womanhood

The Islamic laws seek to reduce woman to the status of a sexual toy. Thus, they have been forged to minimise female liberties for enforcing the doctrinal policy: "Dominance-urge versus Feminine Charm." However, through the force of indoctrination, the Muslims are made to feel that Islam is the first religion that has given women the following rights:

1. The right to inherit property, and
2. The right to divorce man.

But in effect, these rights are spurious because they cannot be exercised by women for the following reasons:

Law is not law unless it is equally applicable to all and sundry. Thus, the law of inheritance must also apply to the descendants of the Prophet i.e. Fatima (his daughter) with the same force as to other women, but this is not the case. The hadith 3: 4351-Muslim, is highly illuminating on the subject:

1. "We (Prophets) do not have any heirs; what we leave behind is (to be given in) Charity."

It is difficult to abide by the logic of this hadith for two reasons:

Firstly, the Prophet claimed to be the Model of Behaviour for all the people. Therefore, depriving Fatima of her paternal inheritance is an act of gross injustice and discrimination against her. A law cannot be discriminatory against a person just because he or she is related to the legislator.

1a. Allah has subjected women to the law of purdah, that is, they must not participate in social life:

"And so to the believing women,
that they cast down their eyes and guard their private parts,
and reveal not their adornment save such as is outward;
and let them cast their veils over their bosoms and not reveal...."..... (Light XXIV: 30
)

Secondly, Fatima expected her patrimony urgently and her husband Ali, was equally desirous of it.

The matter was referred to Abu Bakr, the Caliph, who "refused to hand over anything from it (the Prophet's property) to Fatima. She got angry with Abu Bakr for this reason, and forsook him and did not talk to him until the end of her life ... when she died, her husband, Ali b. Abu Talib, buried her at night. He did not inform Abu Bakr about her death and offered the funeral prayer over her himself."

It is evident that if the Prophet can deprive his own daughter of her parental legacy, other women cannot expect much from the Islamic law of inheritance, which looks good on paper only .

1. The truth is that the Islamic law is completely outdated. A woman's right to divorce her husband is a modern phenomenon, brought about by Women's lib. movement. Further study of the subject revealed to me that Khula has no validity in Islam, and has been made fashionable by the Muslim divines to appease women for avoiding an open rebellion. The Koran does not support Khula, but there are several hadiths that oppose it. Just look at one of them:

" The women who break the matrimonial ties by using Khula are hypocrites and not Muslim." (Mishkat, 2: 3148)

Again, the Koran says:

"O Prophet, say to the wives and daughters and the believing women, that they draw their veils close to them ..." (The Confederates XXXIII: 55)

In addition to veiling, Allah confines women's activities within the four-walls of their homes:

"Remain in your houses; and display not your finery, as did the pagans of old." (The Confederates XXXIII: 25)

With a view to depriving women of their rights, the Koran lays it down:

"Men are the managers of the affairs of women for that God has preferred in bounty One of them over another

Righteous women are therefore obedient And those you fear may be rebellious admonish; banish them to their couches and beat them." (Women IV: 35)

Since a woman is obliged to wear a veil and restricted within her home, and man is appointed her manager with the authority to beat her if she does not obey him, her property rights are just an attractive gimmick: they are a body without a soul, a locomotive engine without steam and a bow without arrows.

2a. As stated in the footnote, a woman has no legal right to divorce her man. However, Khula has come to mean that she can do so. Even then, a man can undo his matrimonial ties quite independently and at will, but the wife has to achieve this goal through the process of law, which is very cumbersome to say the least. Also, she is subject to the wrath of God and curses of angels if she takes this step without complete justification. Again, in a male chauvinistic society, it is likely that her pleas will have no effect on the ears of a male judge, who is used to deriding, depressing and dominating women.

According to Ibn-e-Majah, vol. 1, page 571:

A wife must not seek divorce from her husband without a serious cause. If she does, she will not enter paradise. If she can prove her case, she will be awarded decree only if she returns all that her husband had bestowed on her as an entitlement or outright gift. A woman who seeks Khula, cannot expect settlement!

The laws of inheritance treat one male equal to two females (Women IV: 10). The law of evidence is even harsher: not only two women equal one man but she may not be allowed to tender evidence where male witnesses are available.

In view of the following limitations that Islam has imposed on woman, one can honestly conclude that it has been done deliberately to deprive her of human rights for converting her into a sexual toy so that men should flock to Islam:

1. Woman has a religious duty to produce the maximum number of children; Ibn-e-Majah reports in Vol. 1, page 518 and 523 in his "SUNUN:" The Prophet said "Getting married is my basic doctrine. Who so does not follow my example, is not my follower. Marry, so that I can claim preference over other communities (Jews and Christians) owing to commanding a greater number of followers."

"MISHKAT" reports in Vol. 3 page 119, a similar hadith:

"On the Day of Judgement, I shall have the greater number of followers than any other prophet"

Having the largest following was obviously, the greatest passion of the Prophet Muhammad, and could be realised only by subjecting woman to the exclusive burden of motherhood. A woman who is the mother of a dozen children, obviously does not have time to think about her human rights. Her mind is likely to be tortured by the fear of what happens if she is deserted by her husband. This deterrent is powerful enough to keep her under his thumb.

2. The second condition that governs woman's status in Islam is stated by the Koran in "Iron: 25:"

"And monasticism they invented - We did not prescribe it for them - only seeking the good pleasure of God; but they observed it not as it should be observed."

Simply stated, these verses mean that the Christians flouted God's will by practicing monasticism because enjoyment of women by man is "the good pleasure of God. "

Thus, woman is nothing but the source of pleasure to man. However, it implies that, in return for being the provider of delight, she is entitled to love and reverence as her fundamental rights. In fact, every woman is conscious of it and wants to be treated respectfully, but Islam in line with the Semitic philosophy, which states that man must have sexual pleasure by command, opposes this attitude. This is why there is no Islamic concept of consent in sexual intercourse: Woman in Islam is man's tillage and he is empowered to use her as he wishes. This is the reason that Islamic law aims at man's ascendancy, inflicting corresponding humiliation on woman. The reader can judge this truth from the following:

"Women have such honourable rights as obligations but their men have a degree above them. " (The Cow: 2 2 5)

This is a highly debated verse, and Islamic zealots are always stretching it to prove equality of sexes. Therefore, I may quote from the hadith to demonstrate its truth:

"If women comply with your commands, do not molest them listen carefully, they have a right over you that you take care of their food and wear." (Ibn-e-Majh, Vol. 1, p 519)

Woman's rights are limited to her maintenance provided she obeys her man. Instead of indulging in further discussion of this point, I may state the usually held Islamic belief that man is superior to woman. In fact, the Koranic law supports this idea to the hilt. Here is the explanation:

1. " marry such women as seem good to you, two, three, four." (Women: 1)

Here man is given legal prerogative to have four wives of his own choice at the same time. The Muslim scholars have been putting various interpretations on this verse to avoid the shame of polygamy. For example, they say, woman is not allowed polyandry (having more than one husband at the same time) because it becomes impossible to know the father of the child. This argument does not hold good when we are talking about the basic rights of man and woman, which constitute the principle of equality.

Again, this point of view is nullified by the scientific advances: firstly, invention of the Pill has given woman control over her body, and she does not have to bear children unless she wants them. Secondly, clinical tests today, can establish the fatherhood of a child with certainty. Therefore, this type of argument proves nothing but futility, frivolity and fictitiousness of the Islamic law, which seeks to impose male dominance on woman in the name of fairness, felicity and fruitfulness.

Add to the above, the Islamic law of concubinage, which allows a man to have as many women in his harem as he can afford. For example, Akbar the Great of India had 5,000 concubines and his son, Jehangir, had no fewer than 6,000! There is only one description for them - private brothels. Yet the Muslim scholars talk of morality and women's rights.

We are told, as men have rights over women so women have rights over men. This is quoted as the proof of equality. In fact, this is highly misleading because relationship of their mutual rights makes man the master and woman the slave.

The only mentionable right that woman has over man is the right to be fed and clothed. I have already quoted a hadith to this effect. Now look at the other side of the coin:

"If I were to order someone to prostrate before other than God, I would have commanded woman to prostrate before her husband.

If a husband tells his wife to keep carrying a load of stones from that red mountain to that black mountain, she must obey him whole heartedly. " (Ibn-e-Majah, Vol. 1, ch. 592, p 520)

"By God, who controls the life of Muhammad, a woman cannot discharge her duty towards God until she has discharged her duty towards her husband: if she is riding a camel and her husband expresses his desire, she must not refuse. " (Ibn-e-Majah, Vol. 1, Ch. 592 p 520)

"Again, if a man is in a mood to have sexual intercourse, the wife must come immediately even if she is baking bread at a communal oven (Tirmzi, Vol. 1, p 428)

5 One should also bear in mind that Islam does everything to stop a woman from divorcing her man, and this is especially true if she happens to be a mother because it is father, who takes custody of children. This cruelty is legitimized by Islam to establish man's grip over woman.

6 So great is the Islamic discrimination against woman to favour man that it starts right from the lowest rung of the social ladder:

"Aisha said that she had a slave and a slave- girl who were married. She told the Prophet that she wanted to set them free. He said that she ought to free the slave (man) first." (Ibn-e-Majah, Vol. 2, ch. 130, p. 100)

7. The same attitude asserts itself in the field of inheritance and legal evidence. Though I have already stated Islamic views on these subjects, I may add a word or two about the law of evidence regarding women:

" And call in to witness, two witnesses, men; or if the two be not men, then one man and two women, such witnesses as you approve of"
(The Cow: 280)

8. Thus, legally, one man is equal to two women! Nothing is more erroneous than the assumption that the Islamic concept of polygamy is confined to four wives; its hidden meaning is much deeper than what appears to be because it carries a sense of built-in mirage:

"And if you desire to exchange a wife in place of another.....take of her nothing " (Women: 20)

It implies that a Muslim husband is entitled to keep substituting one wife with another provided the number does not exceed the prescribed limit of four at the same time. He can do so easily because he has the power to divorce at will, without giving a reason for his action. This is how Hassan, a grandson of the Prophet multiplied the number of his wives, ranging over seventy. It was his practice to marry during the day, and after a night or two, he would divorce her to marry again.

9. Having intercourse with a concubine, who is a helpless woman, is a first degree crime against humanity. The Roman Law made it punishable by death but Islam encouraged this indecency to attract followers. There is no law against the

concubine--rapists but there is swift retribution for an indecent woman, and her man can inflict this punishment on her without fear of legal consequences:

"Such of you women as commit indecency call four of you to witness against them; and they witness; then detain them in their houses until death takes them or God appoints for them a way." (Women: 20)

Since nobody has explained satisfactorily the meaning of: "Or God appoints for them a way, " the punishment for an indecent woman cannot be anything but death by incarceration. And this is in addition to other forms of punishment e.g., flogging and stoning.

10. The true Islamic value of woman becomes evident when we realise that her marriage is not substantive but precarious. If a man does not like his daughter--in-law, and tells his son to divorce her without giving a reason for it, he must do so. (Tirmzi, Vol. 1, p 440)

a. There is also a famous tradition of the Prophet ascribed to Katib al Waqidi and proudly recited by the mullahs to declare brotherhood of the fellow--Muslims:

" Behold my two wives and select the one you like the best."

This brotherly gesture was made by a Medinite Muslim (an Ansar) to an immigrant Muslim, when the prophet fled Mecca along with his followers to seek refuge in Medina. The offer was accepted readily and the offerer divorced the wife chosen by the offeree!

It shows that woman is just a souvenir in Islam. Look at the following hadith as well:

b. In the battle fought against FAZARA under the command of Abu Bakr, a very pretty Arab girl was given as share of booty to Salama Bin Al-Akwa. He had not seduced her when the Prophet met him in the street, and said, "O Salama, give me that girl, may God bless your father." Salama said, "She is for you, Messenger of Allah! By Allah I have not yet disrobed her."

The Messenger of Allah sent her to the people of Mecca, and surrendered her as a ransom for a number of Muslims, who had been kept there as prisoners. (Muslim: 4345)

The Prophet himself accepted women as a gift. The Coptic Mary, who bore him a son, is an example in point.

11. The Prophet declared from the pulpit at Hajj, a wife must not spend anything belonging to her husband without his permission, and this prohibition equally applied to buying foodstuff.

(Tirmzi, Vol. 1, p 265)

12. Even in religious matters of great importance, a wife is subjected to her husband's command. There are several hadiths which say that a wife may not observe fasting without her husband's permission in case he wants to have sexual intercourse with her.

(Tirmzi, Vol. 1, p 300)

13. Islam treats woman as a devil owing to her erotic effect on man:

"The Prophet unintentionally looked at a woman and was aroused. He went home and had intercourse with Zainab (one of his pretty wives). He said, 'Woman faces you as Devil. If you are affected by her charm, have intercourse with your wife because she has the same thing as the woman who affected you.'" (Tirmzi, Vol. 1, p 428)

14. Woman is twisted by birth.

The Prophet said:

Woman has been created from a rib which is twisted. If you try to straighten it, you will break it. It is desirable to make the best use of it as it is.

(Tirmzi, Vol. 1, p 440)

15. Here is a surprising hadith:

The woman whose husband remains happy at night, and every night, she will be admitted into paradise.

(Tirmzi, Vol. 1, p 428)

It obviously means that for a woman, gratification of man's lust is an act of worshipping God!

a. This is the reason that another hadith says: The woman who decorates herself for anyone other than her own husband is like darkness of the Day of Judgement.

(Tirmzi, Vol. 1, p 430)

16. A woman is a calamity for man by her very nature:

The Prophet said that he had not left for man any calamity which could hurt him except woman. (Tirmzi, Vol. 2, p 286)

Add to the above, the following to realise woman's status in Islam:

17. A woman is not a believer if she undertakes a journey which may last three days or longer, unless she is accompanied by her husband, son, father or brother. (Tirmzi, p 431)

18. If a woman refuses to come to bed when invited by her husband, she becomes a target of the curses of angels. Exactly the same happens if she deserts her husband's bed. (Bokhari, Vol. 7, p 93)

19. The women, who are ungrateful to their men, are the denizens of hell; it is an act of ingratitude for a woman to say:

20. "I have never seen any good from you." (Bokahri, Vol. 7, p 96)

20. A woman in many ways is deprived of the possession of her own body. Even her milk belongs to her husband. (Bokhari, Vol. 7, p 27)

She is not allowed to practice birth-control either.

21. The Prophet said: "When wife vexes her husband, then houris of paradise utter curses on her saying, 'may God destroy you because he is with you only for a short time; he will shortly leave you to come to us.' (Ibn-e-Majah, Vol. 1, p 560)

22. The Prophet said, "A woman's evidence carries half the weight of that of a man.... it is owing to lack of wisdom on their part. However, they are also injurious to the dignity of faith and cannot be allowed to say prayer during the period of menstruation or observe fasting." (Mishkat, Vol. 1, p 19)

23. The Prophet said: "Beware of women because the calamity that the Israelite suffered was caused by women." (Mishkat, Vol. 2, p 70)

24. The Prophet said: "Misfortune is a part of womanhood, residence and horse." (Mishkat, Vol. 2, p 70)

25. The Prophet said: "No woman should perform a marriage ceremony of another woman or her own because such a woman is the true seducer." (Mishkat, Vol. 2, p 78)

26. The Prophet said: "If Eve was not created, no woman would have been dishonest towards her husband." (Mishkat, Vol. 2, p 98)

27. The Prophet said: "When a man calls his wife to bed and she refuses and he is angered, then angels keep cursing her all night.... even the Master of Sky (God) is annoyed with her until husband is reconciled with her." (Mishkat, Vol. 2, p 100)

28. The Prophet said: "When a woman dies, if her husband was pleased with her, she goes to paradise. (Mishkat, Vol. 2, p 102)

29. The Prophet said: "On the Day of Judgement, a husband shall not be questioned for beating his wife." (Mishkat, Vol. 2, p 105)

a. Beating is a speciality of Islam for taming the "feminine brutes." The Koran says: "And those you fear may be rebellious admonish banish them to their couches, and beat them. If they then obey you, look not for any way against them." (Women: 35)

It has been said that, due to shortage of women, the Arabs practiced a culture which was nearly matriarchal, that is, women had high social positions in their clans, and were, therefore, inclined to dominate men. The Prophet Muhammad was himself an

employee of Khadija whom he married, despite the fact that she was fifteen years older than he was.

The Prophet was endowed with a masculine social approach and wanted men to be dominant for creating a hardy, warrior Arab nation, capable of conquering world. This is the reason that Koran gave men an absolute authority to subdue women to beating, if necessary. It was an essential part of subjugating woman to man's suzerainty. Men, certainly made best use of this prerogative. A hadith says

" women had become bold with their men, and so the Prophet authorised beating them. As a result seventy women, during one evening, gathered at the residence of the Prophet to complain ruefully against their husbands, who they thought, were not good people." (Ibn-e-Majah, Vol. 1, p 553)

30. I ought to repeat that with wife-beating goes the Koranic behest of purdah, which has been a major cause of destroying female liberties. For reader's convenience, I may quote the relevant Koranic verses:

"And say to the believing women, that they cast down their eyes and guard their private parts, and reveal not their adornment save such as is outward; and let them cast their veils over their bosoms, and not reveal their adornment save to their husbands " (Light X XIV: 30)

Again:

"O Prophet, say to the wives and daughters and the believing women, that they draw their veils close to them." (The Confederates: 33: 55)

31. Then came the further Koranic command for women:

"And stay in your houses " (The Confederates 33: 25)

Thus, the Muslim woman was totally secluded from society to make her a sexual toy and a source of political convenience for man. This truth can be easily verified from the personal attitude of the Prophet towards women. I shall devote the next chapter to explain this point.

Chapter 3

The Prophetic Attitude Towards Fair Sex

The Muslim nations have suffered a huge setback during the 20th century. Its major cause is lack of women's rights, which have held them back from playing their full role in modern history.

A socially restricted woman is a handicapped mother, who being deprived of proper training, cannot teach her children to cope with the mode of time.

As we have seen in the previous chapter, a Muslim woman is raised to live for the pleasure of man, yet she is made to feel through misinterpretation of the Muslim

doctrine that she has substantive legal rights, which make her man's equal. Since this issue has been deliberately made complex by the Muslim divines to serve their own purpose, I may draw reader's attention to the personal attitude of Prophet towards member of fair sex. Since he was the Model of Behaviour, his precedents may enhance understanding of the issue:

1. The hadith (Muslim 2: 3371) describes the frivolity of coitus interruptus, which means withdrawing penis for the purpose of discharging semen outside the female organ. In Arabic, it is called Al-Azl.

Abu Saeed narrates: "We went out with Allah's Messenger (may peace be upon him) on the expedition to the Banu-Mustaliq and captured some of their excellent women: We desired them because we suffered for being absent from our wives. So we started copulating with them by practicing azl, that is, withdrawing penis at the moment of orgasm with a view to avoiding conception. Realising that we were doing an act while the Messenger of Allah was amongst us, we decided to refer the matter to him. The Prophet said, 'It does not matter whether you observe azl or not because every soul that is to be born up to the Day of Resurrection will be born.'"

One should ponder over the following points contained in this hadith:

1. The Prophet himself headed this expedition against the tribe of Mustaliq, who had not yet embraced Islam.
2. The companions of the Prophet i.e., his immediate followers, who were practically in his company, seduced women whom they captured after murdering their menfolk.
3. Not only did they want to copulate with them but they also desired to get ransom for them.

Allah claims to be the Creator and God of all irrespective of colour or creed, yet He is pleased when the Muslims lead military expeditions against innocent people for the sheer "crime" of not believing in Him and Muhammad. Is it really Allah playing havoc with the unbelievers? He cannot; the Creator of this immense universe is too great to care about beliefs and disbeliefs of ordinary mortals. If it really mattered, He would have created believing humans. Since longing for praise and greatness is a human weakness, it is Muhammad's desire to murder and enslave innocent people for personal glory. It is certainly defamation of Allah's character and an insult to His greatness.

Fancy a man projecting himself as the ambassador of high morality and encouraging seduction of innocent women. Instead of allowing and encouraging coitus interruptus to his reverent companions, he should have rebuked and punished them to serve the cause of human values. The fact that he did exactly the opposite, clearly demonstrates that the Prophet used sexuality to enhance his own purpose, which was personal deification and national dominance. Had he punished the seducers, nobody would have joined him in his campaigns.

It should be remembered that seducing a slave-girl was punishable by death in the Byzantine Empire, and it was customary not to dishonour the captive women because

it was considered inhuman in the Christian and pagan worlds to subject conquered women to such disgrace as helplessness was their only crime. These people were conscious of the fact that the captured members of the fair-sex had lost their fathers, husbands, sons and brothers in the battle. It was considered a great punishment in itself, and any further humiliation was thought of as sheer barbarity. This is the reason that ransom was deemed conditional on respecting the captive women in the civilised world whereas the Muslims observed *azl* as a cover-up to receive ransom.

2. Like ordinary people, politicians and priests, the Prophet also used women to conclude family alliances with powerful men: Abu Bakr and Umar were his fathers-in-law and Uthman and Ali were his sons-in-law. These are the men who are considered next to the Prophet in rank and dignity for the part they played in spreading Islam and establishing the Arab Empire. One expects higher morality from the Prophet, who claimed to be the Model of Behaviour for mankind, appointed by God.

3. Sodha Bint Zama was one of Muhammad's oldest wives. He married her after the death of Khadija. As she had migrated to Medina with her husband (Muhammad) under dreadful conditions, she obviously possessed great wifely virtues. The Muslim commentators say that the Prophet wanted to divorce her because of her age, though she was only a year or two older than he was. She did not relish the idea of consortial separation and wanted to avoid this catastrophe at all costs.

The Prophet had several wives, and as a matter of equity, he prepared a rota system to spend a particular night with each of them regularly. Since Aisha was the most dearly loved wife of Muhammad, Sodha volunteered to give up her own turn in favour of Aisha to influence him. The Prophet willingly accepted this offer and desisted from his threatened action. (Mishkat, Vol. 3, P 352)

Is this action compatible with the concept of equity? On the contrary, does it not show what the Prophet thought of womanhood? Why did the Prophet accept this proposal? The following account may explain the issue.

4. The Prophet was a wise man. He wanted to create close ties with Aisha's father, Abu Bakr, who was very rich, very sincere and very capable. After Muhammad's death, Islam would have become an echo of wilderness but the wisdom, resoluteness and bold action of Abu Bakr, who had succeeded Muhammad as his caliph, made Islam a living faith, which imposed the Arab cultural imperialism over all Muslim people of the world. This is exactly what Muhammad had dreamt of. As this episode is sexually oriented, I may provide readers with necessary details of Muhammad's marriage with Aisha so that they may come to their own conclusions:

Khadija, the Prophet's first wife, was a rich and powerful woman, and thus proved helpful to his career. It is universally accepted that she was fifteen years older than the Prophet. However, he was forty-five years older than Aisha. She was a child of six and the Prophet was fifty-one at the time of their nuptial ceremony. This age-difference of Khadija and Aisha in relation to Muhammad, reveals his personal attitude towards womanhood.

Aisha was a child of six and naturally did not know anything about matrimony or its purpose. Islam has laid down certain rules for the marriage of women:

a. No woman should marry without the permission of her guardian. The ruler or state is the guardian of such a female, who has no guardian at all.

(Mishkat, Vol. 2 p 78)

b. No widow or virgin should be married off without her consent. (Mishkat, Vol. 2, p 77)

Of course, Abu Bakr, Aisha's father was her guardian, but she was too young to know the meaning or purpose of marriage for giving her consent. Thus the episode of Aisha's marriage does not satisfy the basic Islamic rules of matrimony.

Aisha was conscious of being the most beloved wife of the Prophet (Mishkat, Volume 2, page 79), and this is proven by the unusual behaviour of a husband towards his wife:

Aisha said: "The Prophet would stand in the (open) door and as negroes practiced their spears in the yard of the mosque, he (the Prophet) picked me up and held close to his chest so that I could watch them from over his shoulders. He kept standing because of me until I left him. One can judge little girl's interest in game from this."

(Mishkat, Vol. 2, p 99)

Aisha said: I used to play with my dolls in the presence of the Prophet. I also had other little girls as my friends, who would play with me. When the Prophet came, they left. When the Prophet directed them towards me, they would start playing with me again." (Mishkat Vol. 2, p 99)

Aisha said: "During menstruation, I used to bite off meat from bone; the Prophet would take the bone from me and place his mouth at the same spot to eat of it where I had been biting; when I drank water, he would take the vessel from me and place his lips at the same spot where I had put mine." (Ibn-e-Majah, Vol. 1, p 202-3)

Aisha said: "The Prophet told me that she was shown to him in dreams by an angel for three nights consecutively. Each time, the angel brought me (Aisha) to him (the Prophet) wrapped up in a silk cloth and said, 'this is your wife.' The Prophet removed the cloth from my face and confirmed that it was I. He said that if it was from Allah, it was bound to happen." (Mishkat, Vol. 3, p 265)

The above hadiths demonstrate the Prophet's deep rooted love and desire for Aisha, but the following hadith is really stunning:

"..... Gabriel does not come to me with the Divine message when I am in bed with any of my wives except Aisha " (Mishkat, Vol. 3, p 265)

Aisha said, "The Prophet and I used to take bath together from the same vessel of water. If he was in a hurry, I would say, 'leave some water for me '. At that time we both used to be in a state of defilement." (Mishkat, Vol. 1, p 102)

Here are more hadiths which should help to understand the Prophet's attitude towards womanhood:

a. Aisha said: "I was six years' old when the Prophet married me then we migrated to Medina where I caught fever. My hair fell off, and I became clean-headed. My mother, Rumaan, came to me when I was playing on the swing with my friends. She called me and I came to her. I did not know her intentions. She held me by my hand and made me stand in the door while I was panting. She washed my face and head, and then took me inside where some Ansaar women had gathered. They were saying 'God bless and good luck.' Then my mother handed me to these women, and they decorated me. Then the Prophet came and I was frightened; they handed me over to him. I was nine years' old at that time." (Ibn-e-Majah, Volume 1, p 526)

The following hadith gives fuller explanations:

b. "When the Prophet Muhammad married Aisha, she was six years' old; when she left her paternal home and came to live with him, she was nine, and when he died, she was eighteen." (Ibn-e-Majah, Vol. 1, p 250)

Here the hadith 'b' elucidates the event described in 'a' i.e., it is not about the wedding ceremony but about consummation of marriage. One should pay attention to the fact that it was Aisha's mother who washed her face and head. It means that, mentally, she was not ahead of time but a normal nine-year-old child. The following hadith completes the story:

c. Aisha said: "she was nine years old when the act of consummation took place and she had her dolls with her." (Mishkat, Vol. 2, p 77)

The hadith speaks for itself and the reader can draw his or her own conclusion.

Sexual intercourse has universally been considered a private and confidential affair between the parties concerned but there is a stunning hadith in "Muslim."

"Anas reports that Allah's apostle (may peace be on him) had nine wives and he appointed a separate night for each of them. Thus, the turn of each wife fell on every ninth day. However, they all used to gather in the house of the one whose turn it was to have coitus with the Prophet. It was the night of Aisha (the youngest wife) when Zainab (a pretty wife) came there. The Prophet stretched his hand towards her. As Aisha noticed it, she said, "It is Zainab." So, he withdrew his hand. The two wives got involved into an altercation, which gradually became louder and lasted till early morning when Adhan (Iqama) was announced for prayers. (As usual) Abu Bakr, father of Aisha called to accompany the Prophet to the mosque. He said, "Messenger of Allah, come for prayer, and throw dust in their mouths. "

Aisha remarked that after finishing prayers, Abu Bakr, her father, would return to reprimand her as he did on such occasions. This is exactly what happened: "Abu Bakr returned and spoke to her (Aisha) in stern words, and said 'Do you behave like this?'" (Sahih

Muslim, Hadith 3450, p 747)

Having coitus with one wife in the company of several others, is an unusual attitude. Even more amazing is Abu Bakr's treatment of his daughter in a matter, which was purely sexual.

5. The Prophet claimed to be Mercy for all humankind, Model of Behaviour and the Preacher of higher morality, but it becomes difficult to believe these assertions when we carefully examine his attitude towards the institution of concubinage at the expense of his own laws:

It is a universally accepted principle of jurisprudence that once a law has been laid down, the law-giver must abide by it while he allows it to stand. The reason is that the law is considered supreme and indivisible; therefore, nobody is above the law because it applies equally to both the high and low.

In theory, the Koran acknowledges that bias in the application of law leads to contradiction within the legal system, and this is something which is injurious to the dignity of the Word of Allah:

"What, do they not ponder the Koran? if it had been from other than God surely they would have found in it much inconsistency." (Women: 80)

Briefly stated, this verse means that a message cannot be from God if it contains inconsistency. When this rule is applied to the Koran, it fails to pass the test of divinity because we find numerous inconsistencies in it. Let us take the law of marriage, for instance:

"Any one of you, who has not the affluence to be able to marry believing freewomen in wedlock, let him marry believing slave-girls that your right hands own; God knows very well your faith; the one of you is as the other So marry them, with their people's leave, and give them their wages honourably as women in wedlock, not as licence or taking over. (Women, 4: 25)

Here, the law of sexual intercourse has been clearly stated, that is:

1. Marry believing freewomen, but if one cannot afford such a marriage,
2. then marry a believing slave-girl honourably by observing all the legal and proper customary rules of marriage.

Now, it is evident that the Koran does not permit sex outside marriage. It means that coitus with a concubine is tantamount to rape or adultery because she has not been given the marital honour through the recognised process of marriage. Even though she is the property of her master, he has no right to have sexual intercourse with her; it is simply seduction. The Byzantine (Roman) law acknowledged a slave girl's right of chastity and prescribed death for the violator. Allah has obviously adopted the same approach, which is further supported by the following verses:

"Marry the spouseless among you, and your slaves and handmaidens that are righteous; If they are poor, God will enrich them of His bounty And let those who find not the means to marry, be abstinent till God enriches them of His bounty. Those

your right hands own who seek emancipation, contract with the accordinglyAnd constrain not your slave-girls to prostitution, if they desire to live in chastity " (Light, 24: 30)

The above verses clearly lay down that a man must observe abstinence until he can afford to get married. Thus forcing a slave-girl to coitus amounts to prostitution, which is a sin and carries a heavy penalty.

So far so good..... then the Koran contradicts itself suddenly:

"O. Prophet, We (God) have made lawful for thee thy wives whom thou hast given their wages and what thy right hand owns, spoil of war that God has given thee ... (The Confederates, 45)

On the one hand, the Koran forbids sex outside marriage but on the other, it authorises sexual intercourse with slave-girls despite having declared it unlawful! Why this glaring inconsistency? The reason is also given in these verses: here slave-girls (what the right hand owns) are mentioned with the spoils of wars. Owing to scarcity of women, the Arabs had developed enormous appetites. Allah allowed the seduction of slave-girls as an inducement to Jihad, which sought to attract the pagan Arab to Islam through a carnal bait. Again as a war booty and its use was declared "lawful and good" by the Koran, concubinage, that is, seducing slave-girls on a regular basis, became lawful and pious act in Islam. Further, one must also remember that the Prophet himself came to own slave-girls as his share of booty in battles against the Jews. For example, pretty Saffyia, the Prophet's share of booty, embraced Islam and became his wife as a freewoman but beautiful Rihana refused to accept Islam, and therefore had no choice but to act as Prophet's concubine: her legal status was that of a household chattel. Therefore, she could not ignore the sexual demands of her master.

As sex-potential of concubinage became evident in relation to gaining and retaining converts, the Prophet extended its scope beyond the spoils of a battlefield. He made it lawful to purchase women for concubinage and accept them as gifts of goodwill. For this purpose, he encouraged concubinage as an institution:

"So not marry idolatresses, until they believe; a believing slave-girl is better than an idolatress, though you may admire her....." (The Cow 2: 220)

It does not imply that a (Muslim) man must marry a believing slave-girl; he is free to have intercourse with her. It simply enlarges the institution of concubinage by forbidding marriage with the unbelieving women; they are considered good enough for sexual intercourse but not suitable for the holy bond of matrimony. What kind of morality is this?

Muhammad, being the Behavioural Model for all beings by Allah's decree, set the example of concubinage. He accepted Marya, (Mary) the beautiful Coptic girl, as a gift from the ruler of Egypt. As she did not embrace Islam, she remained the Christian concubine of the Prophet and bore him a son, Ibrahim, who died in his infancy.

As already mentioned, the Prophet had made a rota system which required of him, as a rule, to spend a particular night with a certain wife. Since a concubine has no spousal rights, *Marya (a Christian) and Rihana (a Jewess) did not come within this rule of regularity, but had to be available whenever the Prophet desired them.

It happened that when it was the turn of Aisha (the Prophet's youngest wife), Hafsah (another wife of the Prophet, who was Umar's daughter) found him in her own room with Marya. Since it was a serious breach of the rota system, the Prophet realising its consequences, pleaded with Hafsah not to tell Aisha. He vowed to her that as a compensation for the act, he would have nothing more to do with Marya. But the fiery Hafsah, who could not swallow the fact because it had happened in her bed, gave the secret away.^{1*}

Marya was a Christian slave-girl of Egyptian origin but all Prophet's wives (except Saffyia) were proud of their Koresh descent, and looked down upon her. This incident bore heavily upon them because:

1. He broke faith with Aisha: instead of sleeping with her according to the rota system, he honoured Marya.
2. Hafsah was completely upset by the fact that he used her room and bed for the purpose.

It led to a mighty row between the Prophet and his wives. To gauge the magnitude of domestic discord, one must pay attention to the following verse:

"Wives of the Prophet, you are not as other women. If you are god-fearing, be not abject in your speech but speak honourable words."
(The Confederates, 33: 30)

Abject speech cannot be anything but abusive language. This is what the Prophet is complaining about here. As the situation worsened, he threatened to divorce them and declared "Ila," that is, a period of separation, before finalising the act of divorce. The details of this episode are to be found in Chapter DLXXXI of Sahih Muslim. It ought to be stated that both Abu Bakr (the father of Aisha) and Umar (the father of Hafsah) spanked their daughters to make them obey the Prophet, their son-in-law!

I must add emphatically that concubinage was not Muhammad's invention. It had existed in the East long before his advent. Being a Prophet of God, who had come to enforce higher morality through personal example as the Behavioural Model, he should have abolished it. I must state categorically that concubinage is an evil institution, and those who practiced it, must have known it. This is an abomination because:

1. A concubine is the property of her master; he can sell her and flog her.
2. She is a forced mistress and cannot withhold herself from the master whenever he wants her. Nor could she walk out on him because the law concerning the fugitive slaves was very severe, indeed.

3. Sleeping with a concubine amounts to rape because she is forced, and not a consenting party.
4. Concubinage is a crime against womanhood: it abolishes all her (human) rights of freedom, inheritance and dignity.
5. Concubinage means that woman has no purpose but to please man.

Since modern scientific advances have hit at the roots of Scriptural faith sustained through brainwashing, the Muslim scholars have come out with very large nets of misinterpretation to keep the faithful in an eternal hypnotic state. They claim that a concubine in an Islamic household is not a woman kept for sexual purposes against her will, but is secondary wife.

This is very misleading because:

1. The Prophet Muhammad did not marry Rihana or Marya: both these women were his slaves, and he slept with them whenever he liked.

Allah may sanction sexual intercourse with a helpless woman "possessed by the right hand" of a Muslim, but morality does not permit such an atrocity. How would the Muslims feel if their daughters, sisters, mothers and wives were seized by the non-Muslims and used for immoral purposes ?

2. There is no such thing as a secondary wife even in a polygamous Muslim household:

" Marry such women as seem good to you, two, three, four; but if you fear you will not be equitable, then only one or what your right hand owns." (Women, 1)

This verse decisively states:

- a. Polygamy is allowed on the strict condition that a husband treats all his wives equally and fairly. Hence equity is the basic principle for having more than one wife at the same time. If a man cannot be equitable to all his wives, he loses the right to polygamy.

One should remember that marriage is a civil contract, which is brought about by a nuptial ceremony recognised by custom and law. The rule of equity demands that a man must go through a matrimonial ritual with a concubine, too. If he does, she becomes a wife entitled to equality, and thus cannot be treated as a "secondary wife."

Either she is a wife or she is not.

- b. The verse quoted above clearly states that if a man fears that he will not be equitable to all his wives, then he must have only one wife but can also possess concubines.

This fact demonstrates beyond a shadow of doubt that a concubine is not a wife but a woman kept for domestic duties and carnal pleasure.

c. There are several hadiths which show the distinction between a wife and a concubine:

Abd b. Zamaa said to the Prophet: "He is my brother and the son of my father's concubine." (Mishkat, page 115)

Here the distinction between a wife and concubine is maintained deliberately.

The Prophet said: "The concubine, who bore her master a child, would become free after his death." (Ibn-e-Majah, p 96)

Jabir narrated: "We used to sell our concubines, who bore us children but the Prophet expressed no revulsion." (Ibn-e-Majah, p 96)

"A man seduced the slave-girl of his wife but the Prophet did not subject him to any punishment." (Ibn-e-Majah, p 107)

Even punishments are different for a wife and a concubine: If a wife commits adultery, she is liable to death by stoning but a concubine must be flogged even if she does it four times; thereafter, the master must sell her even if he can get only a piece of string for her.

However, there is a very strange twist to the whole affair of concubinage when it comes to the children she has borne to her Muslim master: they are treated as legitimate even if the concubine is a Kafir i.e., non-Muslim! How surprising it is that in sexual pleasures the difference between belief and unbelief disappears! One wonders about the morality and legality of the Islamic doctrine.

It should be noted that the Prophet himself had a son, called Ibrahim, from his concubine, Marya!

Concubinage became rife in the world of Islam because the Muslims believe that the Prophet is the Behavioural Model for them, and entry into paradise is not possible until he is imitated sincerely in all aspects of life including eating, drinking, walking, talking, and so on. In fact a person is not a true believer unless he acts like the Prophet and looks like him. This attitude is based on the following Koranic verse:

"You have had a good example in God's Messenger for whosoever hopes for God and the Last Day ..." (The Confederates, 33: 20)

The truth is that the Prophet cannot be a Model of Behaviour for people because he was above his own laws. If he is not willing to practice his own rules of conduct, how can he expect other people to follow them? Here are a few examples, out of many such episodes:

1. A Muslim is not allowed more than four wives at the same time but the Prophet had no fewer than nine wives simultaneously.

2. A Muslim is permitted more than one wife on the strict condition of equity, but when the Prophet failed to do so, Allah did not tell him to keep one wife only; instead He gave him dispensation from the fundamental law of polygamy:

"You can suspend any of your wives at will, and receive any one of them as you will: and whomsoever you desire of those whom you have set aside, it is no sin for you (The Confederates, 33: 50)

If this is not enough, look at the following verses:

"..... and any woman believer, if she give herself to the Prophet and if the Prophet desires to take her in marriage, for thee exclusively, apart from the believers." (The Confederates, 45)

Fancy Allah making exclusive law of sexual enjoyment for the Prophet to the total exclusion of the believers. It is this exclusivity which negates the Prophet's claim as the Behavioural Model for his followers. Humans can follow in the footprints of a human but cannot measure up to the conduct of someone who occasionally gives the impression of being a man but usually claims the privileges of God.

In view of these facts, one wonders if it is not befitting to regard Islam as Muhammadanism!

The faithfuls, who are usually brainwashed, lose the ability to be rational. Despite what I have said above, the followers of Islam set up huge harems to honour the Prophet as the Behavioural Model. I shall explain this point in the next chapter with reference to India.

Chapter 4 Islamic Harems in India

To encounter effects of Feminine Charm, Islam has exploited man's dominance urge, which demands sexual gratification by command (instead of solicitation or submission), and thus stimulated the male lek behaviour, leading to harem-building.

Of course, human history is full of predators known as conquerors, who carried out murder, persecution and abduction of women to satisfy their lust for power, plunder and prestige. They knew that their misdeeds were sheer acts of barbarity dictated by personal ambitions but Jihad, the behest of Allah to destroy non-Muslims, not only sanctified these atrocities, but also raised them to the apex of piety, purity and probity. It is an unusual phenomenon, to say the least.

Since sex is man's greatest delight, Jihad, which provides unlimited opportunities for quenching carnal thirst, acts as the foundation-stone for building grand harems embellished with great, gorgeous and glowing beauties.

A harem was a vast enclosure containing a complex of sumptuous buildings to house women. Historians have remarked that Akbar, the Great, had 5,000 women in his harem, and Jehangir, his son, had 6,000. The much-taunted harem of Solomon, the Wise, was comparatively a pigmy for having only 1,000 females. No doubt, this huge

collection of beauties was meant for the enjoyment of one man, the King, but all the ladies of the harem did not consist of queens and Concubines. A large number of these women belonged to the administrative staff of this jovial establishment, which was both an amusement park and place of high security where everybody was yoked by a stringent discipline to display deference to the "divine" dignity of the ruler, imbued with lewdness, libido and lechery. Take for example, Sultan Ghias-Ud-Din of Malwa (1469-1500). His harem consisted of 15,000 females and was organised as if it were a small political administrative unit. Its guards consisted of two corps of women, each having 500 slave-girls of African and Turkish origins - to balance any possible threat of one corp with the retaliatory might of the other. Though these guardians of the harems looked dainty, delicate and debonnaire, their appearance was as deceptive as the mirage experienced by a thirsty wayfarer in a desert.

In fact, these female guards of the harems were Amazons, the legendary women warriors of Greek mythology. Hercules, the Greek hero, undertook an expedition to get the girdle of Hippolyte, the Amazons' queen. In the Greek works of art, Amazons were depicted as having, bow, spear, axe, and half shield. In later art, they were likened with Artemis (goddess of wild animals and chastity). During the 16th century, the Spanish explorer Francisco de Orellana claimed that he had to combat with the fighting women in South America on the Marañon River, which was renamed after them as the Amazon or River of the Amazons.

These legendary Amazons have been associated with Athena and Artemis, the two Greek goddesses considered as the patrons of chastity, among other virtues. The harem--Amazons were employed to guard chastity of royal women -both queens and concubines. King's jealousy knew no bounds on this count; even carrots, radishes and cucumbers were not allowed in the harems, in case, these women, who were actually prisoners of royal gaiety, might use them as dildoes for carnal satisfaction. This danger was real because one man (king) could not satisfy, say, one hundred women. To check lesbianism, beauties of the harem were required to practise total seclusion. Their doors were fastened from outside and they had to observe purdah even within their allotted quarters. Slightest indiscretion was punished severely and lesbianism called for execution

A eunuch was the head of the King's seraglio. It was customary in Persia, where this evil might have originated, to castrate a few hundred youths for turning them into eunuchs, who formed part of the dowry, when a king gave his daughter in marriage to someone else. These eunuchs, who did not need sexual gratification themselves, were thought harmless. Having nothing better to do, they pandered to the lust of their master with an efficiency excelling religious devotion. They knew the art of erotic display, and taught the harem-ladies hilarious ways of doodling and canoodling, romantic postures, fascinating gait, soft speaking and ravishing manners. As in the Roman harems, they acted as night stewards in the private royal chambers of India. Thus they attended to their master's needs when they were fully naked satisfying their sensuality. The King was usually guided by the Chief Eunuch in the selection of a bed-mate for the night. It was he, who had her embellished for the occasion with various dyes such as henna, and made fragrant with the use of musk. He possessed an exquisite taste in sartorial elegance and use of jewellery, and knew how to turn an ordinary woman into a spectacle of sparkling beauty. Above all, he was the

connoisseur of aphrodisiacs, necessary to enrich carnal delights through perverse procedures of prolongation.

The eunuch, who could administer effective stimulants to his master, was admittedly a messenger from heaven. Since he was devoted to enhancing his master's sexual pleasures' he was considered the most useful and trusted member of the establishment. These royal eunuchs of the Muslim harems picked up tips from the Hindu Antah-Puras (inner apartments of the Royal Hindu palaces i.e. harems); they included specially cooked dishes of young pigeons, chickens and sparrows; narcotics also appeared on the list; opium was the favourite, followed by special wines and strong liquors. The Persian Majuns and Kushtas were in great demand owing to their proven effectiveness in the seraglios of that country. It is claimed that Aurangzeb was supplied with aphrodisiac fish known as "instinco of Mecca," usually found in certain streams of Balkh.

With the delightful efficiency of a eunuch, went his absolute loyalty for his master, who, in any dispute trusted his word and rejected the evidence of his wife. This is what made the eunuch a fearsome, formidable and frightening character. A harem was a huge complex but Zenana, where a king's or noble's ecstatic frivolities took place, was the nerve-centre. It had to be superb enough to rival the luxurious milieu of paradise. Every lady of the harem had been given her own beautiful apartments, which were spacious, splendid and sumptuous, though rank and income of the concubine did reflect itself in the elegance of the setting. Almost every chamber had its reservoir of water and running fountains in addition to finely laid out gardens, grand alleys, shady retreats, silvery streams, grottoes and underground structures of considerable architectural magnificence. Since an average Muslim harem in India accommodated 2,000 women, one can estimate its pomp in terms of taste, delicacy and expenditure. Its extravagance is further heightened by the fact that a harem might contain dainties of a dozen or more nationalities, each having a particular sense of pleasure and satisfaction. As these women provided their master with fun, felicity and frolics, he had the duty to amuse, amaze and arouse them because a neglected woman cannot offer worthwhile pleasure to the man devoted to delights or lewdness. This raised the standard of luxury and expense to mind-boggling altitudes. No wonder that Shah Jehan's harem cost him more than one crore rupee per annum. It was a fantastic sum of money at that time.

Each zenana apartment was an example of a fairyland; every lady, irrespective of her rank, had to be pretty like a picture; besides the natural charm bestowed on her by proportionality of limbs, intoxication of eyes, beauty of bust, fascination of gait, sweetness of speech and enchantment of stature, she had to look a doll of light, colour and fragrance. Thus, women of the harems were adept in the use of rose-water, sandalwood, scented oils, flowers, rouge, powder, henna, kajal and various dyes. The most expensive jewellery, (snatched from the Indian rulers) crowned the beauty already made superb by the cosmetic magic. India, the home of the most splendid diamonds and rubies, looked at its best in these chambers of dazzling luxury. The goldsmiths of Delhi and Agra became the privileged exploiters of ladies' desire to adorn themselves with the sorcery of the yellow metal. Their skills in making alluring ornaments coupled with selling plausibility, robbed the royal treasury, but with a tone much humbler than the plundering slogans of their imperial masters.

Clothing of the harem-ladies was less sensible and more sensual because these dainties existed for one purpose only - the carnal gratification of their masters with refreshing, ravishing and resplendent pleasures irrespective of their perversity. It was not enough for them to have natural beauty; they must embellish themselves to look erotic, arousing and attractive. The decorated and musky bodies of these women radiated an intense sex appeal when covered with transparent clothes of exquisite texture and design. Their art of remaining nude despite being dressed, was perfected by the weavers of Bengal, whose skill of manufacturing diaphanous muslin was the greatest sartorial luxury both in the east and west. It is said that when Aurangzeb remonstrated with his daughter, Zeb-Un-Nisa, for having hardly any clothes on, she claimed that she was wearing seven layers of muslin!

Is it an exaggeration? Probably not; the garments of these ladies were essentially gossamery: they weighed about an ounce, and thus, could easily pass through a ring. Calicos were yet another rage of the palaces. Their colourful designs and ravishing impressions, gave their wearer the appearance of a moving rose-bush. While the richest and powerful ladies of Europe yearned for them, the ladies of the Indian harems enjoyed them abundantly.

The taste of the harem-dainties for silk was ecstatic, erotic and extravagant. No matter how hard-hearted a lady might be, she wanted to look soft for alluring her master into a creamy net of gratification to keep him away from her competitors. After all, these women of the harems were used to spending a whole day in embellishing themselves to appear as a twinkling star in the darkness of night. The silken garments were embroidered with gold and silver and their borders stitched with colourful laces having pearls and rubies. These perfumed dolls though fully dressed in heavenly costumes, looked naked, and proved the existence of paradise packed with virgins of ravishing beauty, eager to gratify their lovers. It was customary for the Muslim rulers to indulge in debauchery all night and express devotion to high morality by praying to Allah in the morning!

Silk was manufactured in India, and its various types such as Satin, Keemkhwab, Katan, etc., were imported from other countries to cater for the needs and tastes of the "harem-houris." So precious was silk in those days that Tamburlaine felt tempted to rob his victims of their silken wear, which were usually studded with pearls and diamonds. This type of clothing had become a custom of the Muslim harems in India. Not only did costumes of these ladies glitter with costly pearls and diamonds but their shoes also sparkled with precious stones. Even more tantalising were their coiffeurs (head-dresses) having an aigrette with ostrich feathers and ruby plumes.

A pronounced feature of the harems was fragrance and colourfulness induced by scents, oils, henna, dyes, flowers, incense and sandalwood.

Wine and music are considered Satanic affairs in Islam, yet these were the favourite pastimes of the Muslim rulers of India. They drank expensive wines from the most precious cups. Many a prince, especially Akbar's two sons, died from excessive consumption of alcoholic beverages. Serving wines ranked as an art in its own right and was appreciated by the Muslim rulers. Jehangir, expressed his "drinking dignity" by giving his empire to Nur Jehan for a "glass of wine."

Drinking was a part of seduction but, when the royal hearts could not indulge in this paradisiac hobby owing to excessive gratification, singing and dancing took over the role of amusement. Not only did the professional dancing women called "Kanchanis" entertain the rulers but also their concubines, who eagerly learnt this art for gaining an easy access to their master's will, also exhibited their skills of providing enjoyment. As their fun-loving tendencies reached the apex of exhilaration, the ruler and royal ladies showered trays of gold and silver coins on the performers.

These Kanchanis were essentially cultivated prostitutes, who could sing and dance; they possessed polished manners, which had the magic of suppressing their vileness, and projecting their vivacity. Having lost their sense of propriety through excessive lechery, the royal males succumbed to the variety of pleasures that these whores supplied. As dealing in hearts was their trade, they extorted maximum price for what they offered. History has recorded that a strumpet called Lal Kunwar, a favourite of the court at Delhi during the short reign of Jehandar Shah, was able to secure high ranks for her brothers, as well as presents of jewels and elephants for herself.

These large harems had several purposes:

Firstly, the Muslim rulers sincerely held that faith in Islam meant the guarantee of houris, the most beautiful virgins that one can imagine. Paradise is the abode of polygamy where men have all the rights to sexual indulgence and women are loaded with the obligations to please them. Thus, the Muslim rulers and nobles of India treated sexuality as a form of worship without having any moral qualm at all.

Even Aurangzeb, portrayed as the austere monarch, had several concubines. His excessive attachment to Zainabadi Mahal is well-known to history. She was a Hindu girl; her real name was Hira Bai, a concubine of Saif Khan, the governor of Burhan Pur. Saif Khan, a blood-thirsty man, was married to Aurangzeb's maternal aunt. When he (Aurangzeb) was appointed the Governor of the Deccan, he broke journey at Burhanpur to pay respect to his aunt. As he saw the stunning beauty of Hira Bai, he felt enchanted and remained in this state for several hours. Eventually, when he recovered, he confidentially told his aunt about his emotional upset, and the nagging desire for the girl. Knowing the ferocious nature of her husband, she felt a tremor of consternation piercing through her body, but agreed to talk to him about bestowing Hira Bai on him (Aurangzeb).

Realising that Aurangzeb was a rising star in Indian politics, he thought it fit to oblige the prince but conditionally. He was willing to part with Hira Bai provided he could have Chattar Bai, the Hindu concubine of Aurangzeb!

We ought to realise that Aurangzeb, the Emperor, is considered a mighty but austere saint of Islam. One can see his moral conduct when it comes to concubinage. Yet we should not place an undue emphasis on his character with reference to this event. After all, this is an established Islamic practice.

Secondly, the Muslim rulers of India were determined to impress the Hindus with their power, pomp and prestige. They wanted to appear as extraordinary kings, whose might, magnificence and martial excellence must be acknowledged by their Hindu subjects. After all, running harems of several thousand women bubbling with beauty

and zest, is not a child's play. Of course, the Hindu Rajahs also had their seraglios but they ranked as sinful brothels because the Vedas do not stamp lust, lechery and lewdness with piety, purity and probity. However, in Islam, the situation is totally different; it is morally and legally right to murder non-Muslims for abducting their women with a view to turning them into concubines; having sexual intercourse with them is no sin; even flogging and selling them at will is permissible.

Thirdly, building large harems by the Muslim rulers had a sinister political purpose:

Islam does allow sexual intercourse with a non-Muslim woman but forbids marriage with her. Thus, the marriages of Akbar and his sons and grandsons with the Hindu princesses cannot be taken seriously, and must be treated as a mystifying political ruse to appease and please the subject Hindu rulers. In fact, the Hindu princesses were very useful hostages of the foreign rulers. The subjugated royal fathers and brothers of these girls felt attached to the Muslim monarchs as a matter of pride. Despite being children of the Hindu princesses from their Muslim husbands, they thought of themselves as Turks and Mughals; the part-Hindu blood in their veins and Indian birth made no difference to them. Even the subject Hindu rulers looked upon these children as part of their dynastic honour and supported them with their wealth and blood to perpetuate their own national slavery!

There was yet another aspect of these "marriages" which was even more atrocious: the Hindu custom has laid it down that the bride's father must give maximum dowry to his daughter. The Hindu brides brought, not only huge numbers of female servants with them (as a part of dowry) to swell the size of the royal harems but magnificent treasures also accompanied them in the form of jewellery, gold, diamonds, money, elephants, horses and land estates. For example, when Rajah Bhagwan Das arranged the marriage of his daughter, Man Bai with Prince Salim, he bestowed on her a cash dowry of two Crore Tankahs, an absolutely fabulous sum during that time; in addition, he gave her one hundred elephants, several hundred horses of high pedigree, golden vessels encrusted with diamonds and family jewellery accumulated over a period of centuries. Nobody has been able to compute the value of this merchandise.

Rajah Alit Singh gave two crore (20 million) rupees as a dowry settlement of his daughter to Farrukh Siyar, in addition to the most expensive paraphernalia of the type already mentioned. It happened during the time when Charles I of England could not raise one million pounds to fight his parliamentary rebels!

Obviously, harem-building of the Muslim rulers was a form of political piracy to keep the Hindus under subjugation through marital ligatures.

There are many instances to show that most of the Muslim rulers of India wanted a fresh virgin every night. Mirza Ghazi Beg, the governor of Sindh, during Akbar's reign, is a frequently cited case. However, lechery of the Muslim rulers and nobles in India is not confined to women; it also extends to homosexuality; after all, young boys are a part of the Islamic paradise. There were plenty of nobles who hankered after the boys.

Islam maximises the sexual scope not only in this world but also declares carnal enjoyment as the goal of life--after-death, which can be achieved by gaining entry into

paradise through the agency of the Prophet Muhammad only. This philosophy has devastated the Muslim mind all over the world: it is opium which keeps believers in a state of insensibility; they forget all about realities of life and moral obligation to enjoy the delightful vagaries of make-believe saturated with sexual sweetness. Therefore, it is interesting to know:

1. What, paradise is, and
2. What kind of sexual pleasures it offers.

In a nutshell, paradise is the most luxurious place for Sex-after-Death. As such a great issue cannot be tackled briefly, especially, when sex is considered to be of several types, I may devote the next chapter to explain it.

Chapter 5

Sex After Death

Realising man's weakness for sex, Islam has presented an unusual theory of carnal gratification, which is most beguiling, blissful and buffeting. It holds that sexual urge does not perish with death because the man is Muslim, he will be resurrected and given a place in paradise where he will enjoy the choicest sex day and night. Again, sensual pleasures are reserved for man only, and houris i.e. the most beautiful virgins, who inhabit paradise, are totally submissive to their male master. This view represents the Islamic sexual psychology for being consistent with the Prophetic stand point of "Dominance-urge versus Feminine Charm" because here woman surrenders herself completely to man along with her physical, emotional and artful beguilements. Thus, pleasing man, becomes her only pleasure.

If the reader can remember that Adam (the Biblical genitor of humankind) defied God to gain the favour of his woman (Eve), it is not difficult to understand that a virile man shall live and die for Islam, which promises the choicest sex-after-death in the form of paradise, dwelt in by the most beautiful damsels and the prettiest boys. Here is a short description of paradise, which Islam presents proudly and solemnly:

"This is the similitude of Paradise,
which the Godfearing have been promised:
Therein are rivers of water unstaling,
rivers of milk unchanging in flavour,
and rivers of wine - a delight to the drinkers,
rivers too, of honey purified;
and therein for them is every fruit "
(Muhammad XLVII: 15)

Here the "similitude" does not mean a "metaphorical description" as the Muslim scholars pretend, but a true statement of paradise. The following quotations from the Koran will leave the reader in no doubt to this effect:

" for them (the Muslims) is reserved a definite
provision, fruit and a great honour in the Gardens of
Bliss reclining upon couches arranged face to face,
a cup from a fountain being passed round
to them, white, a pleasure to the drinkers
and with them wide-eyed maidens flexing
their glances as if they were slightly
concealed pearls." (The Rangers 40: 45)

Whereas Chinese have preferred flat-chested women, the Arabs are fond of rising bosoms. So,

in keeping with the Arab taste, the Koran declares:

"Surely for the God-fearing
awaits a place of security,
gardens and vineyards
and maidens with swelling bosoms."
(The Tidings 30)

The attraction of paradise is made more impelling when wine is made a part of paradisiac living:

"Surely the pious shall be in bliss,
upon couches gazing:
You find in their faces the shining bliss
as they are offered to drink of wine sealed,
whose seal is musk and whose mixture
is Tasnim, a fountain at which to drink
those brought nigh."
(The Stinters 20: 25)

For better illustration of the point under discussion, I may refer to Hadith Tirmzi, volume two (p 35-40) which gives details of houris, the ever-young virgins of paradise:

1. A houri is a most beautiful young woman with a transparent body. The marrow of her bones is visible like the interior lines of pearls and rubies. She looks like a red wine in a white glass.
2. She is of white colour, and free from the routine physical disabilities of an ordinary woman such as menstruation, menopause, urinal and offal discharge, child-bearing, and the related pollution.
3. She is a woman characterized by modesty and flexing glances; she never looks at any man except her husband, and feels grateful for being the wife of her husband.
4. A houri is a young woman, free from odium and animosity. Besides, she knows the meaning of love and has the ability to put it into practice.
5. A houri is an immortal woman, who does not age. She speaks softly and does not raise voice at her man; she is always reconciled with him. Having been brought up in luxury, she is a luxury herself.
6. A houri is a girl of tender age, having large upright breasts. Houris dwell in palaces of splendid surroundings.

Now, add to this description of houris, what Mishkat, volume three says on pages 83-97:

7. If a houri looks down from her abode in heaven onto the earth, the whole distance shall be filled with light and fragrance
8. A houri's face is more radiant than a mirror, and one can see one's image in her cheek. The marrow of her shins is visible to the eyes.
9. Every man who enters paradise shall be given seventy-two houris; no matter at what age he had died, when he enters paradise, he will become a thirty-year-old, and he will not age any further.
10. Tirmzi, volume 2 states on page 138:

A man in paradise shall be given virility equal to that of one hundred men!

It should be noted that men who are so potent, shall not be inclined to anything except love-making. This is the reason that, according to Islam, sexual gratification is the ultimate goal of life, and thus, the behaviour of Muslims becomes sexually oriented.

Also remember that Islam does not forget the fact that heterosexuality is not the complete source of carnal gratification because some people have different tastes. So, it adds a stunning dimension to the paradisiac pleasures. The Koran says:

" God has..... provided them radiance
and delight
and recompensed them for their (Muslim's) patience
With a Garden, and silk;
therein they shall see neither sun nor
bitter cold;
near them shall be its shades, and its clusters
hung meekly down,
and there shall be passed around them
vessels of silver, and large drinking
cups of crystal,
crystal of silver measure
very exactly.
And therein they shall be given to
drink a cup whose ingredient is ginger;
therein a spring whose name is Salsabil
Immortal youths shall go about them;
When thou seest them, thou supposest them
dispersed pearls,
When you see them you see the divine
happiness and a great kingdom.
Upon them shall be clothing of silk
and brocade; they are embellished with
bracelets of silver, and their Lord shall
give them to drink a pure draught.
(Man 76: 10-25)

This coaxing description of the unageing lads is also found in Mount LII: 20:

"While they hand therein a cup one to another
Wherein is no idle talk, no cause of sin,
and there go around youths, their own, as
if they were concealed pearls."

It is quite clear that besides the most beautiful virgins, there are also boys in paradise, who

1. are as pretty as pearls,
2. are ever-young because they do not age,
3. wear clothes of silk, and
4. are embellished with silver bracelets.

What is the purpose of these unusually attractive boys, who dwell in paradise, which is constructed in such a way that every brick of gold is followed by a brick of silver; instead of mud or cement, saffron is used to hold them together; even its pebbles are diamonds and rubies. He who enters paradise, shall be free from grief; he will live there for ever, remain eternally young and will never die.

The presence of intoxicating youths in such a luxurious environment must have some unusual purpose though the Muslim scholars claim that they are ordinary servants, who render their services to the lucky Muslims.

But what kind of services? An ordinary does not have to be ever-young, pretty-like-pearls, used to drinking wine (i.e. pure draught) and habitually wearing silken dresses and silver bracelets?

These boys cannot be ordinary servants. What are they? If I come straight to the point, the Muslims will charge me with blasphemy and call me an "Insultor of the Prophet" but I am nothing of the kind. I hold the Prophet in high regard and think of him as a great national hero, who bestowed an unusually high dignity on the Arabs. In fact, I wish he was born in India to raise its stature compatible with the natural bounties that this land possesses.

I may, therefore, give a short sketch of the sexual fascination that "boys" have displayed throughout history:

Homosexuality, also known as sexual inversion, means sexual attraction of a person to one of the same sex i.e. man to man and woman to woman. The latter is called lesbianism for its association with the Aegean island of Lesbos.

This deliberation is, however, concerned with male homosexuality only. Those who practice it, think of it as a delight but its opponents find it disgusting. The writer is neither its practitioner nor its advocate, yet it is a real issue because it has influenced the course of history, and therefore, requires a frank discussion whether one likes it or not. This is why the modern legal thinking holds it as no crime if the act takes place in private between consenting adults.

Is it a genetic condition or an acquired habit? Though one cannot give an exclusive opinion on the subject, one can refer to certain facts, leaving the final conclusion to the reader:

The huge systematic surveys of homosexuality that A. C. Kinsey conducted in 1948 and 1953 showed that 37 per cent of U.S. males had indulged in this activity. Again, the American anthropologist, C. S. Ford, and psychologist, F. A. Beach, studied primitive societies during 1951. In 76 communities, it was found that 64 per cent accepted it as a normal practice.

Homosexuality has been observed in certain animals such as apes; cows in heat are known to mount other cows, and so are cats, dogs, rabbits, lions and horses.

Amongst humans, it is more prevalent, and is especially noticeable in societies where sex-segregation is observed. The boys are stimulated by the boys and resort to this practice for sexual gratification. This may not be desirable owing to its effects on mental and physical development of boys before reaching adolescence. On the other hand, girls' passions are unduly suppressed to make them pious, pure and perfect. They are taught and subjected to a discipline of high morality. Thus value of virginity is raised sky-high, and men want to marry virgins only, even though they may have lost their own chastity during the early stage of their life. It may tame the sexual outlook of women but it certainly distorts the emotional view of boys, leading to the growth of a male-dominant society, which develops such vices as dowry and legal disparities regarding inheritance and matrimonial rights of the spouses.

A law of Physics states that dissimilar poles attract and similar poles repel. This rule applies, not only to inanimate objects but also humans, and its operation starts right from babyhood. Male infants are inclined towards their mothers, and females to their fathers for this reason, and not owing to any unresolved sexual emotions. Of course, both genders are born with a sexual blue print but it takes many years to mature; until this happens carnal drive does not count for anything, and requires no resolution. If this were not true, seeing babes copulate would be a common spectacle. However, exceptions are always there: some children may mature earlier and possess varying degrees of sexual intensity.

Regarding homosexuality, one may say that the said law of Physics breaks down, and as a result, the similars begin to attract.

The paradox is resolved when we realise that virility is a part of the dominance-urge: more virile a person, the greater the desire to have a harem or indulge in promiscuity: lek behaviour, which impels animals to possess numerous females for proving their dominance, establishes this fact firmly. Physically, man is no different from other primates: his urge of dominance is even greater: men like Genghis Khan and Adolf Hitler, who would slaughter a million men just to look superior, support this point of view.

One may add that homosexuality, an age-old experience, is an epiphenomenon, which has always existed besides heterosexuality. It defies the physical law of the opposites, yet it is governed by the enormity of sexual drive the same way as the brute might of atomic force equally applies to the negative and positive charges irrespective of their dissimilarity.

Sexual desires is one of compelling drives of man; he may commit any crime or sin to satisfy it: the Biblical story, which shows that Adam rebelled against God to please Eve, seeks to illustrate this point. Man's greatest drive is what I have termed as dominance-urge; sexual drive, being a part of it, is likely to transgress the normal patterns of behaviour for its gratification.

However, there is one difference between man's and animal's behaviour; he wants to justify his action on moral or spiritual ground, no matter how fake, fictitious or fraudulent it may be. He uses both religion (God) and reason for this purpose to relieve his conscience from the burden of guilt. A persistent desire to satisfy conscience shows that humanity is destined to achieve moral perfection, and the day is approaching when all political and economic barriers, which stand in its way, shall be broken down.

Man's story for giving homosexuality religious sanctity is really interesting. Though Greece is not the origin of sexual inversion, it is certainly the Greek ingenuity, which lent it the spiritual grace:

According to a Greek legend, Ganymede, the son of Tros, King of Troy, was so beautiful that Zeus, the king of gods, became enamoured of him. Disguised as an eagle, he swooped down on this young lad affectionately, and carried him off to be his cup bearer i.e., to serve the God intoxicating drinks.

The Greek legend has been frank and honest about the interpretation of this incident. It is not like the Muslim scholars, who pretend that G(h)ilman i.e., the ever-young, bride-like boys of paradise are there to serve drinks to the faithful, and nothing else. On the contrary, the Greeks believed that Zeus, the Chief God, had a homosexual passion for Ganymede. In Rome, he (Ganymede) appears as Catamitus i.e., Catamite, which means a young lad kept for sexual purposes. In pursuance of the Greek tradition, this practice became so rife amongst the Romans that some historians believe it to be the cause of their moral ruination, which eventually led to the decline of their political grandeur.

"Homosexuality seems to have been popularised by Socrates, the great Greek philosopher." Plato speaks of Socrates and Alcibiades as lovers, and describes the philosopher "in chase of the fair youth."

Writing further about Socrates, Will Durant adds, "he was not above giving advice to homosexuals and hetairai on how to attract lovers."

Repeating opinion about the greatness of Socrates, Will Durant says: "Or as Plato put it, with moving simplicity, 'he was truly the wisest, and justest, and best of all the men whom I have ever known.'"

From the above, it is clear that homosexuality was not looked down upon in Greece, otherwise, Plato would not have showered such praise on Socrates, who had a homosexual relationship with Alcibiades.

Will Durant is a highly respected historian of the 20th century. His statement is confirmed by an account in the "International Library of Famous Literature, Volume 2 (P. 693): He (Alcibiades) was brought up in the house of Pericles, and lived on terms of intimacy with Socrates."

Socrates was not only a great philosopher but also a soldier of high stature. "At Potidaea he saved both the life and the arms of the young Alcibiades, and gave up in the youth's favour his claim to the prize of valour."

Pederasty, which denotes sexual relationship between an older man and a young lad, seems to have been initiated by Socrates, who also happened to be a mystic. Though mystical principles practiced throughout the world are of Vedic origin, mysticism entered Persia through Greece, and then returned to India as Sufism.

As the mystical model, Socrates, had only one shabby garment, which he wore throughout the year; he was fully reconciled with his poverty, and felt rich without possessing anything at all. Bearing extreme hardships was one of his great virtues. He could drink to his heart's content without ever getting drunk. He had made himself immune to the effects of cold and heat: when his fellow-soldiers "wrapped themselves up carefully, and put fleeces under their feet (in intolerably severe weather), Socrates went out only with the same cloak on that he usually wore, and walked barefoot upon the ice. He was also known for meditation from dawn to dusk, and whenever he did it, he was fully absorbed in himself. "

When we look into these Socratic qualities, it transpires that the Islamic mysticism (tasawwaf) has been built around the Socratic model. I have no doubt that the metaphoric eulogy of wine that the Muslim Sufi saints habitually sing in their poetry, is a legacy of the Socratic drinking habit, and so is their love of boys, poverty, Stoic contentment and meditation.

Socrates was an open book but Plato, who adopted his several views, has not demonstrated his frankness in stating some of them. One of the issues has come to be known as Platonic love, which emanates from the Socratic discourses:

According to Plato, man is composed of two part -eternal and mortal: the former is termed as soul, which is divine, whereas the mortal side being passionate and vegetative, is profane, because it has been assigned to man by the inferior gods, though at the behest of the supreme deity. When these appetitive passions are pursued, release of soul from the body becomes difficult, and man suffers from a very long cycle of reincarnations.

Plato states that the release of soul is possible through knowledge only; this happens when mind is led by Eros, the Greek love-god (the Indian Kama), also known as sexual desire, which is the source of affection, leading to knowledge. However, all love is not productive because it can lead in either direction - reason or passion, vice or virtue. These divisions, he is said to have inherited from the prevailing dualistic views.

Platonic love, which is essentially homosexual, was encouraged by the excessive Greek fear of over-population. It is for this reason that there was only one household in a hundred that brought up more than one girl; most daughters at birth were exposed to die. This caused a shortage of women, accelerating the need for homosexuality.

Apart from the social influence, Plato was guided by his philosophical vision, and did not support heterosexual love, whose purpose is procreation, which leads to the imprisonment of soul in the body. He held that people indulged in this kind of love because they wanted to live through the memories of their children. But those who have creative desire for soul, shun woman. Secret of spiritual begetting is, therefore, love of man by man. In other words, love of the leads to trouble but love of the similar gender guarantees immortality. This is the way of releasing the mind (soul) from the grip of the matter (body). Yet, he did not think that love between man and man implied carnal intercourse. This is a deliberate ambiguity because it evidently contradicts the function of Eros, which concerns gratification of sexual desire.

What was, then, Platonic love all about? It was a relationship between two males - one called Erastes, the lover, and another Eromenos, the beloved. Again, this relationship was between the socially equals, and thus defied the universal law of love, which acknowledges no barrier of caste, colour or creed. It is a philosophical attempt to invent a new type of pederasty, which inflates erotic desire but forbids sexual gratification in a vain hope to transform the carnal excitement into imaginative and intellectual energy.

This view is simply absurd for being opposed to practical realities of life. However, this theory holds that as a beloved looks a model of beauty to the lover, he inspires love and reverence in the soul of latter. Initially, it is Eros, the sexual desire, which stirs the soul through the beauty of the youth (beloved); the beauty of the boy as perceived by his lover, is reflected back, arousing him (the youth), too. Thus, lover Eros (passion) evokes a counter-Eros, which is a reflection of the inspired love. Therefore, Eros both inspires and is inspired in turn. As a result, beauty of the lover and the beloved becomes a mutual reflection in each other's soul, leading them to march in tandem towards eternity. What a manipulation of erotic love it is!

This mutual relationship between the two males assumes that the lover is a teacher (as Socrates was) to the beloved, but as far as knowledge is concerned, the latter is a student. The

lover as a teacher looks upward in his own right whereas the beloved looks up by reflection, thus both climb the "ladder of love," but the lover is always ahead of the beloved in search of eternity.

Socrates, the originator of the above theory (modified by Plato) was the lover of Alcibiades, who became a celebrated Athenian politician and general. As a youth, he lived on terms of intimacy with Socrates for a long time. Socrates, the great Greek philosopher was a man of many virtues, and rose to become a mentor of some immortal mystical traditions, still followed in the east. But the truth is that he was tried on a charge of corrupting young boys, and sentenced to death. His greatness is marked by his fearlessness: he did not escape from the prison when he was provided with such an opportunity, he preferred to drink hemlock (poison) and left this world as a brave man of integrity.

Alexander, the Great, though a Macedonian, proved to be the ambassador of the Greek culture, which had been imbued with homosexuality, having an intoxicating Divine flavour. He was not only a rare military genius but also possessed some great political and administrative qualities. He fell in love with eastern manners; he wore eastern dress and had two eastern queens, but his heterosexuality was just a cover-up for the eastern politics. He was a homosexual like the Greeks, whose culture he loved and practised. Hephaestion and Bago are two of his well-known catamites. Through him, and afterwards his generals, the Greek culture known as hellenism, flourished in the Middle Eastern countries. It was given an extra ictus by the fact that Alexander claimed to be a god and was acknowledged and worshipped as such throughout his eastern dominions. The habits of god are bound to have a quick and lasting influence on the character of ordinary mortals. It penetrated the guts of the Persian poetry so deeply that it has become living eroticism in the mystical form of versification and has spread to all the Muslim countries where the Persian language has flourished. .

The Arabian peninsula was no exception. Not only the South worshipped female deities connected with the Greek tradition but hellenism also reached the North, the land of the Prophet Muhammad. We find the name of Alexander, the Great, mentioned in the Koran as Dhool Karnain:

"They will question thee (Muhammad) concerning Dhool Karnain. Say: I will recite to you a mention of him"

One ought to note that the name of Alexander the Great was not unheard of in the Hijaz (the Prophet's country) because people were curious to know more about him. Again, the Koran depicts Alexander, the Great, as a righteous man to whom Allah spoke and also left the making of vital decisions:

We (Allah) said, "O Dhool Karnain,
either thou shalt chastise them,
Or thou shalt take towards them
a way of kindness " (The Cave XVIII: 85)

It is quite clear that the Koran has not condemned Alexander, the Great. Instead, he has been displayed as a righteous man, whose judgement Allah trusted and respected! Obviously, his homosexuality had no bearing on piety. This fact is supported in the already quoted Mount LII: 20, which states:

"While they (boys) hand therein (paradise) a cup One to another wherein is no idle talk, no cause of sin, and there go around youths, own, as if they were concealed pearls."

These verses describe two facts clearly:

1. All Muslim men shall have "their own" boys who are pretty like pearls, and
2. there will be "no cause of sin;" it means that so liberal shall be the laws of paradise that lasciviousness shall not count as a sin.

That this interpretation of the above Koranic verse is correct and honest, is corroborated by the facts of history. About the high society of Arabia during its heyday, Professor Philip K. Hitti writes in his famous "History of the Arabs" (10th edition, p. 341):

"The servants were almost all slaves recruited from non-Muslim peoples and captured by force, taken prisoners in time of war or purchased in time of peace. The white slaves (Mamluk) were mainly Greeks and Slavs, Armenians and Berbers. Certain slaves were eunuchs (Khisvan) attached to the service of the harem. Others termed Ghilman, who might also be eunuchs, were the recipients of special favour from their masters, wore rich and attractive uniforms and often beautified and perfumed their bodies in effeminate fashion. We read that Ghilman in the reign of al-Rashid, but it was evidently al-Amin who, following the Persian precedent, established in the Arabic world the Ghilman institution for the practice of unnatural sexual relations. A judge under al-Mamun used four hundred such youths. Poets like abu-Nuwas did not disdain to give public expression to their perverted passions and to address amorous pieces of their composition to beardless young boys."

These historical facts conform to the highly erotic Koranic description of the paradisiac boys, who are ever-young, pretty like pearls, dressed in silk and brocades, and wear bracelets. Above all, like Ganymede they serve wine in cups of crystal. These boys are not servants as the Muslim scholars pretend because a servant can be old, ugly and poorly dressed.

The Persians (Iranians) had acquired love of homosexuality from their conquering master, Alexander the Great and his Greek soldiers. This practice was made lawful among the Arabs by the Koranic description of the beautiful boys: al-Rashid and al-Amin were prominent rulers and leaders of the Muslim world, which treated them as the Model of Behaviour. This is the reason that the Qazis (Muslim judges) who were expected to live, and dispense justice according to the principles of Islam, kept harems of boys unashamedly.

Not only history testifies to what I have stated, the Koran and hadith (the sayings and life precedents of the Prophet) allude to even greater sexual freedom, and this is done through a maze of ambiguity and self-contradictions:

Islam apparently forbids anal intercourse with women. There are several hadiths to this effect on page 89 of Mishkat' volume 2. One hadith says that the man who sodomises his woman is accursed but another says:

"Your women are your tillage. Come to your tillage from back or front but avoid the ones who suffer miqad or menstruation."

"Miqad" means anus. The mullahs have deliberately tried to misinterpret it by saying that Islam forbids anal intercourse with women. In this hadith, it implies that a man must not use the back of his woman during her monthly period, otherwise it is permitted.

Look at the following hadith on page 87 of Mishkat, volume 2.

Jabir, quoting the Prophet said: "The Jews used to say when one sodomises one's wife, the children are born with squinted eyes, but Allah sent this verse which says: "Your wives are your tillage, come to your tillage from any side you like."

For the satisfaction of readers, I may add that the verse referred to in the above quoted hadith is to be found in the Koran (The Cow, 2: 220).

This discussion explains how Islam exploits the psychological weakness of man for sex, and prescribes Jihad as the sure way of getting into paradise, the abode of the most luxurious sex. Yet it claims to be the Divine code of enforcing virtue and forbidding vice!

Sex-after-death, which is a speciality of Islam, requires an investigation into the concept of Jihad, which is fundamentally connected with carnal delights.

Chapter 6

Jihad And Paradise

Since Jihad is the sure means of access to paradise, the abode of choicest carnal-delights-after-death, sex and violence combine to form the basic approach of Islam to coax man into a web of salvation. This is the most effective exploitation of his natural fear and sense of uncertainty.

What is Jihad? Let the Koran explain it:

a. "God has bought from the faithful themselves and their belongings against the gift of paradise; they fight in the way of Allah; they kill and get killed; that is a promise binding on Allah... (Repentance, 9: 110)

b. "Fight those who believe not in Allah and the Last Day and do not forbid what God and His Messenger have forbidden - such men as practice not the religion of truth, being of those who have been given the Book - until they pay the tribute out of hand and have been humbled." (Repentance, 9: 25)

The above two Koranic verses delineate that Jihad is a binding contract between Allah and Muslims to the following effect:

1. Whatever a Muslim possesses, including his life, belongs to Allah in return for paradise.
2. Allah is bound by His promise to offer paradise to a Muslim provided he willingly kills and gets killed for His pleasure.
3. The Muslims must fight non-Muslims.
4. Non-Muslims are all those people, who do not believe in Islam (the religion of truth). Thus People of the Book i.e. the Jews and Christians are equally infidels like the Hindus, the Buddhists, the atheists, etc., and must be killed unless they submit before the Islamic sword and live as tributaries (zimmie) to acknowledge their humiliation through payment of Jaziyah i.e. Poll Tax.
5. Jihad automatically becomes obligatory on a Muslim when people do not practice what Allah and Muhammad have prescribed as the proper way of life.

The following are the cardinal points of Jihad and must be noted carefully for proper understanding of this discussion:

1a. Jihad is all about massacre, mutilation and misery, and not about any moral, social or humanitarian service as the Muslim divines pretend.

Again, there is a direct connection between jihad (murdering non-Muslims) and paradise i.e. the provision of the choicest sex-after-death in the most hilarious settings ebullient with pleasures, presents and pleasantries.

Having sex after death is a novel concept, which can be realized by terrorizing, tearing and tyrannizing the non-Muslims. Commission of atrocities against infidels makes Allah honor-bound to offer paradise as a gift to a Muslim!

1b. Islam is the only true way of life: the rest is fake, foul and felonious; the People of the Book i.e. the Jews and Christians are not believers but infidels. They must be murdered or enslaved.

The True Way of Life i.e. Islam has been prescribed by Muhammad and Allah jointly, and not just by Allah. This is the reason that Kalmah i.e. the fundamental confession that purifies to become a Muslim, allots an equal status to Allah and Muhammad. Look at the wording of the Kalmah:

"There is no God but Allah, Muhammad is His Apostle."

Stating them both in one line, makes them equal but when we examine it carefully, it transpires that in practice, this confession pertains to Muhammad only because a person cannot be a Muslim by believing in Allah alone; he/she must believe in Muhammad as well! A hadith says:

"I (Muhammad) have been commanded to fight against people, till they testify to the fact that there is no God but Allah, and believe in me (Muhammad) as the Messenger (from the Lord)...and when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law." (Muslim 1: 31)

The hadith makes it crystal clear that, not only belief in Muhammad is equally imperative, but all guarantees of protection are to be issued in his name! Thus Allah is just a figure-head, who leaves all administrative affairs to Muhammad! This is what makes Allah a scabbard and Muhammad the sword; it lowers the former to the position of skimmed milk and elevates the latter to the status of cream!

Allah has been made to perform for Muhammad the function of early dawn, which acts as a temporary curtain and then disappears when the sun reveals its face. Allah is just a euphemism for Muhammad and Jihad is the medium to disclose this truth by raising Muhammad to the summit.

This indirect approach of Muhammad displays his wisdom, wonder and wizardry. He apparently claimed to be the humble servant of Allah and sought His glory 'only'. This approach involved opposition to idolatry and therefore caused him a lot of trouble, torment and torture. This showed that he had no ax to grind in his mission. The analysis of the Kalmah and his success-story, however, clearly demonstrate that he opposed idolatry, to destroy all statues for raising himself to be the only idol!

Again, Allah was the God of *Arabia, who appeared as a popular suffix in ordinary names; for example, Muhammad's father's name was Abd Allah (the servant of Allah). Because of this popularity, His *1)idol was worshipped in Kaaba, and it was ascribed to the Koresh, the tribe of Muhammad; this fact bestowed a good deal of reverence and social advantages on them. Claiming to be the Prophet of Allah and suffering for His cause could not go unnoticed indefinitely.

This is the reason that Muhammad chose to be Allah's Prophet. In fact, he claimed to have been *2)forced by Allah to act as His Vicar. It happened when Muhammad meditated in a desert cave called Hira. To his amazement, there appeared the Angel Gabriel with a written message from Allah though Muhammad was illiterate! He commanded Muhammad:

Read: In the name of thy Lord (Allah) who created. Createth man from a clot.

The holy Koran P. 343, printed by Kutub Khana Ishaat-ul-Islam, 3755, Churiwalan, Delhi, India.

1)Story of Civilization (Age of Faith, Vol. 1. p. 161) by W. Durand

2)The Clot: 1-3.

Read: It is thy Lord the Most Bountiful who teacheth pen, teacheth man that which he knew not.

The Islamic doctrine makes it abundantly clear that just faith in Allah does not make anyone a Muslim; he must believe in both Allah and Muhammad. Does it not mean that Allah is nothing without Muhammad or, more properly, Allah and Muhammad are one and the same person? In fact, the proper conclusion is that Muhammad is Allah because people could communicate with Muhammad and not Allah. Again, it was Muhammad's word which counted as Allah's Word, and Allah was nothing but as Muhammad portrayed Him. Yet, the Koran occasionally describes Muhammad as Allah's slave! Do slaves control their masters? What an inconsistency it is!

If we delve deeper into the Koran, it transpires that Muhammad is, in fact, a human who masterfully substitutes himself for Allah: See for yourself the subtlety he exercised in achieving this goal:

a. He integrated his name with that of Allah in the Kalmah, despite the fact that it is absolutely unnecessary to do so. Why? Because the Prophet has no duty to guide people; it is exclusively Allah's function:

1. "Thou (Muhammad) art not responsible for guiding them, but God guides whomsoever He will." (The Cow: 275)
2. "Your Lord knows you very well; if He will, He will have mercy on you, or, if He will, He will chastize you; We (Allah) sent thee not to be a guardian over them..." (The Night Journey: 55)

This verse clearly states that Muhammad himself being subject to Allah's mercy and punishment, has not been appointed a guardian over people: he is just a warner and a human. Yet he combines his name with that of Allah to become His equal!

b. Muhammad's scheme of Divinity springs from his Urge of Dominance; it is well measured, right from the beginning. With a view to gaining people's confidence and to assure them that he has no personal interest in the matter, he presents himself as a humble person:

1. "So go thou (Muhammad) straight, as thou hast been commanded, and whoso repents with thee, and be you non insolent; surely He (Allah) sees the things you do." (Hood: 114)
2. "Proclaim thy Lord's praise, and be of those that bow, and serve they Lord, until the Certain comes to thee." (El-Hijr, 15: 95)
3. "This is the wisdom thy Lord has revealed to thee: Set not up with God another God, or thou will be cast into Hell, reproached and rejected." (The Night Journey: 40)

These verses clearly show that Muhammad is liable to go astray like other humans, and is subject to the punishment of hell. He must praise Allah by bowing and bending before Him so that he is guided.

c. The Prophet is subject to Divine punishment because he is human and nothing else:

"...say glory be to my Lord! I am nothing but a mortal, a messenger." (The Night Journey: 95)

1. "Say, I have only been commanded to serve God, and not to associate anyone with Him. To Him I call, and to Him I turn." (Thunder: 35)
2. Even more than this, the Prophet is a mortal and subject to resurrection:

"You art mortal; and they (other people) are mortal, then on the Day of Resurrection before your Lord you shall dispute." (The Companies: 475)

d. The Prophet has no supernatural powers, whatever:

"And I know not what shall be done with me or with you. I only follow what is revealed to me; I am only a clear warner." (The Sand-Dunes: 5)

1. Even Allah confirms Muhammad's humanity loud and clear:

"Know you therefore that there is no God but Allah, and ask forgiveness for your sins, and for the believers, men and women." (Muhammad: 20)

One must realize that Muhammad adopted an approach of humility and humanity when he was weak; it was a ploy to assure his followers that he had no ax to grind in the mission he preached; he was just carrying out a duty allotted to him by Allah, but as he grew stronger, his style underwent a marked change, which clearly demonstrates that he wanted to be acknowledged as the Divine, and Allah was just a euphemism for Muhammad. Look at the following:

e. "Obey God and the Messenger (Muhammad), haply so ye will find mercy." (The House of Imran: 125)

1. Whoso obeys God and His Messenger, He will admit him to gardens..." (The Spoils: 25)

2. Having included his name with that of Allah for obedience, Muhammad claims to be coextensive with Him. As Allah asserts to be nearer to man than his jugular vein, the Koran declares about Muhammad:

"The Prophet is nearer to the believers, than their selves." (The Confederates: 5)

f. Muhammad's next step is to share Divine power and declare his co- sovereignty with Allah: "It is not for any believer, man or woman, when God and His Messenger have decreed a matter, to have a choice in the affair. Whosoever disobeys God and His Messenger has gone astray into clear error." (The Confederates: 35)

g. Having shared the authority to make decisions with God, Muhammad begins to participate in Allah's vision to see the Unknown, though previously it was exclusive to Him:

"Knower He of the Unseen, and He discloses not His unseen to anyone, except only to such a messenger as He is well pleased with." (The Jinn: 25)

h. As Muhammad's following multiplies through battles and allure of booty, he declares that his opinions and recommendations are binding on Allah, and thus he secures an edge over the Almighty. Despite his previous statements that "Justice belongs to Allah, He is the best of all judges and he (Muhammad) himself does not know what will become of him," the Koran declares:

"Truly this is the word of a noble Messenger having power, with the Lord of the Throne secure, obeyed, moreover trusty." (The Darkening: 15-20)

The Muslims quote this verse to prove that Muhammad has the intercessory powers. They believe that, on the Day of Judgement, he will share the Throne of Justice with God. He will sit on the right hand side of Allah and his recommendations will be binding on the Almighty!

i. Then the ultimate happens; the situation is reversed completely:

"God and His angels pray peace to the Prophet, O believers, you must also bless him, and pray him peace." (The Confederates: 55)

In every religion, it is man who worships God, but in Islam, it is God and his angels, who worship Muhammad, and the ordinary believers are required to follow them. Praying peace to Muhammad is an integral part of the Islamic rituals such as DAROOD and NAMAZ; they are performed at least five times a day, and are the true form of worship. Yet, the Muslims claim that their religion is monotheistic, that is, they believe in, and worship one God!

This is a travesty of the truth, and hence the most stunning Koranic inconsistency. Its fountain is man's dominance-urge, which goads him to achieve the highest point of power and prestige. As Godhead is the apex of might and reverence, projecting oneself to be God and worshipped as such, comes to man as a natural folly. Since fake Godhead is the exact opposite of true Divinity, there are countless tin-gods in all religions imposing themselves on ordinary folks in one form or another through deception, violence and trickery.

All aspirants to godhead are not bold and daring to claim Divinity directly. Therefore, they start exaggerating the magnificence of their established prophets and messiahs to distinguish themselves as saints, crusaders and protectors of the faith. The priest and politician are the worst culprits in this field for using religion as the source of livelihood, securing followers and achieving political ambitions.

Just look at the following to realize how some Muslim zealots have drummed up the sanctity of Muhammad out of all proportions:

1. When Muhammad was born, the whole house was filled with light, and the stars in the sky bowed to such an extent as if they were about to fall on the earth.
2. The fire-worshippers of Iran noticed that their temple-hearth, which had been lit for a thousand years, turned ice-old.
3. Muhammad was born circumcised and detached from the *umbilical cord and there was no pollution on his body at the time of birth as is the case with every human baby.
4. SHAIKH AHMAD SIRHANDI who is considered a MUJADDAD, described a hadith in one of his letters, which describes the Prophet as saying: "I have been created from the Divine Light."
5. A hadith of JAME TIRMZE, Vol. 2, claims that Muhammad was a Prophet when the body and soul of Adam were still in the making.

Instead of commenting on all the above items, I may explain these exaggerations with reference to #5 only.

In this connection, the following Koranic statement is quite informative:

"And when God took compact with the Prophets: That I have given you of Book and Wisdom; then there shall come to you a Messenger confirming what is with you - you shall believe in him and you take my load on you on that condition? They said, "We do agree". God said, "Bear witness so, and I shall be with you among the witnesses. Then whosoever turns his back after that they are the ungodly." (The House of Imran)

Since umbilical cord is the only source of supplying nourishment, the baby in the womb cannot stay alive without being attached to it. If this fable were true, Muhammad would have lived without food and water after birth, but he did need food and water like everybody else. In fact, people said, since he ate food and moved about in the streets like other humans, he would not be a prophet. He retorted that all prophets ate and drank, and moved about in the streets as he did.

In a nutshell, the above statement means that before Adam was created, God made a covenant with the future Prophets that they would acknowledge Muhammad as the Prophet and also tell their followers to believe in him. If they did not keep the pact, they would become ungodly.

It shows that the dictates of Dominance-Urge can be tremendously violent. Muhammad wanted to be followed not only by ordinary people but also by the other prophets!

One wonders how Allah made a pact with the Prophets before even they were born? If they existed before the creation, they must have received the Holy Status through Allah's guidance, which enabled them to cultivate a special relationship with Him.

The Koran contradicts it openly and decisively:

"And thus have We inspired in thee (Muhammad) a Spirit in Our Command. Thou knowest not what the Scripture was, not what the faith. But we made it a light whereby We guide whom We will of our bondsmen." (XLII - Counsel: 50)

In simple language, it means that Muhammad was unguided and knew nothing about the True Faith until Allah revealed Scripture (the Koran) to him! He claimed to have received his first revelation when he was forty. Until then, he was unguided. Therefore, he could not have been created from God's light. Thus, all these tales connected with his birth are nothing but glorified forgeries of those who wanted to cash in on his achievements as a great man.

If this is not enough, look at the following:

"That Allah may forgive thee (Muhammad) of thy sin that which is past and which is to come, and may perfect his favor unto thee, and may guide thee on a right path." (XLVIII - Victory: 21)

This verse is supposed to be related to the Pact of HUDAIBIYA, when Muhammad was over fifty years old. Here the Koran testifies to the following facts:

1. Muhammad had committed sins in the past.
2. He would commit sins afterward as well, and
3. he needed Allah's guidance to walk on the right path and thus lacked the virtue of self-guidance. How could he have guided others?

Now it is clear that Prophethood is just a device of dominance, which enables a person to project himself as divine. The Prophet Muhammad used it more effectively than anyone else. Jesus, "the Prophet of Bethlehem" could only claim to be the Son of God through his stratagem but Muhammad established himself to be Allah's superior, who worships him along with His angels. This is the highest blasphemy and the most horrible insult to God. Yet Islam claims to be the only true religion of God! What a travesty of truth it is!

It shook my faith in Islam as the divine religion for two reasons: firstly, I could not understand how come that in Islam it is God who worships Muhammad but in other faiths, it is people who adore the Almighty. Secondly, these verses are not in keeping with the basic spirit of the Koran. Thus, if the Koran contradicts itself on the most fundamental issue, it cannot be the Book from God.

The primary purpose of the Koran is: "I (Allah) have not created...and mankind except to worship Me. I desire of them no provision..." (The Scatterers, 51: 55)

Since Muhammad was born as a human, lived as a human and died as a human, the purpose of his birth, according to the Koran, was also to worship Allah, and not the other way around.

In fact, the Koran (after formal description of Allah the Merciful and Compassionate) begins with the following:

"Praise belongs to Allah, the Lord of all Being." (The Opening, 1: 1)

Again, the Koran repeats:

"Praise belongs to God the Lord of all Being." (The Cattle, VI: 45)

In fact, Allah has obsession for praise:

"Say (Muhammad): If the sea were ink for the Words of my Lord, the sea would be spent before the Words of my Lord are spent..."

"Say (Muhammad) I am only a mortal the like of you (ordinary people); it is revealed to me that your (people's) God is One God. So let him, who hopes for the encounter with his Lord work righteousness, and not associate with his Lord's service anyone." (The Cave, 18: 105-110)

In view of the above verses, it is blasphemous even to think that God, along with His angels, is busy praising Muhammad day and night.

The Prophet Muhammad was not a dreamer but a practical man. His plan for achieving Godhead was well thought out: he prepared a scheme of nationalism, which revolved around his personal glory. He decided to raise a strong Arab nation, which must be conditioned to his name and carry the flag of his Divinity as a victor throughout the world. This is why he inspired his people with the fiery spirit of nationalism to build a large Arab Empire. Look at the following hadiths which establish this truth beyond a shadow of doubt:

1. Paradise lies under the shades of swords. (Albokhari, Vol. 4)
2. The Prophet said, "Before long, you (the Arabs) will conquer many countries and cities. Qazvin, shall be one of such places. The person who takes part in that battle for forty nights or

forty days, will be given a gold pillar in paradise encrusted with jades and rubies. He will enjoy residing in a palace, having seventy thousand gates, and each gate shall be attended by a houri as his wife." (Ibn-E-Majah, Vol. 2, p. 169)

The Prophet said:

3. "Acting as Allah's soldier for one night in a battlefield is superior to saying prayers at home for 2,000 years." (Ibn-E-Majah, Vol. 2, p. 166)

4. The Prophet said: "He who travels to participate in a Jihad, the dust he encounters in the process, shall become fragrance for him on the Day of Judgment. (Ibn-E-Majah, Vol. 2, p. 167)

5. Here is a hadith, which confirms the Prophet's imperial designs. He obviously dreamt of an Arab Empire which stretched far beyond its own frontiers to envelop major part of the world.

The Prophet said:

"The one who receives martyrdom in a sea-battle is equal to two martyrs of a land-battle..." (Ibn-E-Majah, Vol. 2, p. 168)

6. The Prophet said: "He who reared a horse for the sole intention of using it in a Jihad, then he will be rewarded one virtue for each grain he gave the horse as a feed." (Ibn-E-Majah, Vol. 2, p. 172)

7. The Prophet said: "If a man participates in a Jihad for only as long as it takes to milk a she-camel, he becomes entitled to paradise." (Ibn-E-Majah, Vol. 2, p. 173)

8. The Prophet said: "The superior Jihad is the one in which both the crusader and his horse are wounded." (Ibn-E-Majah, Vol. 2, p. 173)

9. The Prophet said: "A martyr (in Jihad) is dressed in radiant robes of faith: he is married to houries and is allowed by Allah to intercede for seventy men (i.e. he is authorized by God to recommend seventy men for entry into paradise, and his intercession is sure to be granted.) (Ibn-E-Majah, Vol. 2, p. 174)

10. The Prophet said:

"O people, learn archery and horse riding Beware! archery means power. He who learnt archery, and thereafter, gave it up, he disobeyed me." (Ibn-E-Majah, Vol. 2, p. 178)

11. The Prophet said: "Whatever one spends to facilitate Jihad, Allah shall give him a reward which will exceed his contribution 700 times." (Tirmzi, Vol.1, p.697)

12. "A man who was eating dates, said to the prophet 'Where shall I be if I am killed in Jihad?' He replied: 'In paradise.' The man threw away the dates and fought until he was killed." (Sahih Muslim: 4678)

13. The Prophet said: "He who murders another, property of the murdered becomes property of the murderer." (Ibn-E-Majah, Vol. 2, p. 183)

14. The Prophet said: "fighting is (art of deceit)." (Ibn-E-Majah, Vol. 2, p. 182)

The above is a small selection of hadiths, which clearly display the purpose of the Prophet; he wanted to raise a nation of Arab warriors, who must seek international distinction by building an Arab Empire and humble every one in his name as the prophet of Allah. This Allah, in fact, is just a euphemism for Muhammad because He does what He is told by Muhammad, who uses Allah's name simply to give his own commands a godly status, which infused his message with a supernatural appeal, persuading people to believe paradise full of houries and boys. The sex-starved Arabs, who also suffered pangs of hunger, eagerly seized this Divine opportunity, which promised, not only gratification of lust, and release from starvation, but also guaranteed secular suzerainty and splendor. This approach in the name of God is a gross insult to the Almighty,

who stoops to the lowest level to gain worshippers by offering them sex, and treating murder, rape and pillage as the highest morality!

The Prophet's message was basically packed with the spirit of Arab nationalism, though having the beguiling veneer of internationalism. As Arab dominance gripped foreign nations, they embraced Islam to avoid payment of Poll Tax (Jaziya) and escape the humiliation reserved for the Zimmies i.e. the non-Muslims living under their Arab rulers. As non-Arab Muslims, such as the Turks, who became powerful, realised that Jihad was the best way of achieving national unity and dominance by inciting their people to murder and plunder foreigners as the highest morality, sanctioned by Allah, they adopted Jihad as their way of life, though originally, the Prophet had devised it for his own people. Here is the evidence to this effect:

a. "Seeing a Persian bow in the hand of a person, the Prophet commanded him to throw that away, and use the other (Arab) bow and spear because Allah shall help you to conquer other countries with the Arab bows and spears." (Ibn-E-Majah, Vol. 2, p. 177)

b. The Prophet said: "O, Children of Ishmael, learn archery because Ishmael was an archer." (Ibn-E-Majah, Vol. 2, p. 178)

One ought to remember that Ishmael was the ancestor of Muhammad and his people, the Arabs. In this hadith, he is clearly stating the purpose of Jihad: he is training them to unite themselves as soldiers of Allah, the Arabian God, to humble and plunder foreigners.

Since killing is not an easy task, the Prophet as we have already seen, named it as Jihad. Appealing to human greed, he declared plunder and murder as sacred and lawful. Again, he made it a matter of pure faith so that nobody should put the theory of Jihad to rational test: he laid it down that "Islam is the only approved religion of Allah (V. 5) and emphasized that no other religion is acceptable to God (III: 75). Thus, all non-Muslims were declared enemies of Allah:

1. The hypocrites seek to beguile Allah, but it is Allah who beguiles them. (Women: 142)
2. The unbelievers schemed against Allah, and Allah schemed against them; and Allah is the best schemer. (The Family of Imran: 54)
3. On unbelievers is the curse of Allah. (The Cow: 161)
4. Allah is an enemy to unbelievers. (The Cow: 98)
5. The worst of beasts in Allah's sight are the ungrateful who will not believe. (Spoils of War: 55)
6. Allah plots against unbelievers. (The Morning Star: 15)

Eventually, as we see in the Disputer, LVIII: 20, the Koran divides people into Momins (Muslims) and Kafirs (Infidels). The former are called as God's party and the latter, Satan's party. The Momins, who are assured victory, are charged to be permanently at war with the Kafirs.

This is what makes Jihad the way of life for every Muslim.

Having trained the Arabs militarily, the Prophet laid down the following rules (as found on p. 188-189 of Ibn-E-Majah, Vol. 2) to conquer the world:

When you meet an enemy (infidels) give them three choices:

1. Invite them to embrace Islam (which actually means acknowledging the Lordship of Muhammad).
2. If they do not accept the proposal, then they must surrender and pay tribute, and

3. if they reject both alternatives, then fight them mercilessly:

"It is not for any Prophet to have prisoners until he make wide slaughter...Eat what you have taken as booty; it is lawful and good." (The Spoils, 8: 65)

This is how the fury of Islamic Jihad was unleashed on the world. With a view to explaining its historical role, I may describe the following:

1. The Battle of Badr, which sows the seeds of Jihad.

2. The Battle of Tours, which demonstrates that had Charles Martel not checked the further Arab advance into Europe, Civilization, as we know it, would have been crucified on the altar of Jihad.

3. Jihad and Spiritual Imperialism - the story of Muslim predators in India and its lethal consequences.

Chapter 7

Jihad And Civilization - 1

(The Battle of Badr)

The Battle of Badr is a tiny event by any stretch of the imagination, yet it has significantly influenced the course of human history. A deeper study of the episode reveals that this mole assumed mountainous proportions because it served as the first practical exposition of the Islamic doctrine known as JEHAD.

'Jihad' is an Arabic word, which literally means 'endeavor', but as an Islamic doctrine, it implies fighting in the way of Allah (the Arabic God) to establish His supremacy over unbelievers until they relinquish their faith to become Muslims or acknowledge their subordination by paying a humiliation-tax called JAZIYA.

Jihad is a perpetual war against infidels which include Hindus, Buddhists, Atheists, Deists, Skeptics as well as Jews and Christians. According to this doctrine, a person's biggest crime is to deny Allah and Muhammad's exclusive right to be believed in and adored. Therefore, this is a sufficient cause for a Muslim state to raid and subjugate non-Muslim territories. What is amazing is the fact that Allah bribes the Muslims to wage Jihad by declaring murder, arson, rape and enslavement of non-Muslims as the greatest piety whereas even an ordinary human thinks of them as the most heinous atrocities and acts of utter moral degradation.

Can Allah be really a righteous God or is it just a manipulation of the concept of Allah to establish Arab Cultural Imperialism? To answer these questions we want to look into the geographical background of Arabia because physical conditions of a land play a major role in determining its habits and culture:

The economic plight of Arabia created a pastoral society which had developed into two groups: firstly, the majority, known as the Bedouins, who had not only to keep wandering in search of pastures but also supplement their meager livelihood by resorting to brigandage, which meant raiding other tribes and commercial caravans. Though it was sheer looting, it assured them solace, security and survival, and, therefore, it was not looked down upon as sinful but a source of power, pleasure and prestige. This institution of brigandage known as ghazwa (razzia) had existed long before the advent of prophet Muhammad, the greatest Arab national hero. The Umayyad poet al-Qutami has alluded to this custom in his two verses: "Our business is to make raids on the enemy, on our neighbor and on our own brother, in case we find none to raid but a brother."

Obviously, robbing others, was a compulsive trait of the Arab national character and this is the reason that it was not considered an act of impiety but a mark of honor and manliness. Realizing its significance, the Prophet converted this institution into a religious doctrine called 'Jihad' i.e. the Holy War against infidels to build an Arab Empire. However, the Arab Empire, though in essence was exactly like any other empire, in appearance it was to look godly.

Therefore, it was named as Empire of Allah, who is said to be the greatest, yet dependent on man for its creation!

The doctrine of Jihad which incorporates the Arab custom of 'razzia' (raiding for booty), is really stunning in its constitution and application. Since it seeks ascendancy of Arabia and annihilation of non-Arabs in the name of Allah, the Most Merciful, it vouched for the great wisdom of its author by making the wolf appear as a lamb, wrong as right and bleak as bright.

Though I have already tried to explain the nature of Jihad, in view of its complexity and emotional appeal, I think, it is necessary to be repetitive for elucidating this blood-thirsty war mechanism, which served not only as the cornerstone of the Arab Empire but also as the pillar of its Spiritual Empire, which sprang from the ashes of the former, and has now emerged as the most formidable challenge to the intellectual and moral dignity of man and his civilization. I, therefore, re-present a short sketch of this divine stratagem:

1. The first principle of Jihad is that a person loses his free will and becomes a slave of Allah when he accepts Islam because it creates certain duties and rewards which do not come within the jurisdiction of morality abnormally understood by cultured people:

"Verily Allah has purchased the believers Their lives and their properties; For theirs (in return) is paradise. They fight in His (Allah's) cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him." (9:III)

Remember that paradise is the place of luxury which abounds in beautiful virgins and boys and where everything is available free of charge; again, toil, sickness, ageing and death are also unknown there.

2. What is Allah's cause? It is simply killing infidels. And what is an infidel? He or she is someone who denies Muhammad; it does not matter a jot if he/she is a lover of God! So fond is Allah of murdering the unbelievers to glorify Himself and Muhammad that He has permanently divided humanity into two perpetually hostile groups:

"Those (unbelievers) are Satan's party; why Satan's party, surely, they are the losers! Surely, those who oppose God and His Messenger, those are among the most abject. God has written 'I shall assuredly be the Victor, I and My Messenger....' Thou shalt not find any people who believe in God and the Last Day who are loving to anyone who opposes God and His Messenger, nor though they were their father, or their sons or their brothers, or their clan....And he shall admit them into gardens underneath which rivers flow. God well pleased with them, and they well pleased with God. They are God's party; why surely God's party - they are the prosperers." (The Disputer 58:20)

In a nutshell, it means that Muslims are God's party because they do not love their closest relations if they happen to be infidels. Owing to their belief, they are destined to be victorious against the unbelievers, who, are Satan's party.

Now comes the specific command to wage a war against non-Muslims.

"Fight those who believe not in Allah and the Last Day and do not forbid what God and His Messenger have forbidden - such as men as practice not the religion of truth, being of those who have been given the Book - until they pay the tribute out of hand and have been humbled." (Repentance 9:25)

This verse emphasizes the duty of a Muslim to fight non-Muslims; People of the Book i.e. Jews and Christians are also included in the category of infidels. They must be fought until they surrender and pay tribute as a sign of their humiliation.

Receiving tribute from unbelievers in the name of God, is the true purpose of Islam. One can clearly see here the Arab custom of brigandage, sanctified in the guise of religion. Thus loot, murder and rape are no longer wicked actions, which attract retribution, but made to look the acme of piety to deserve the highest reward that Allah can bestow on His followers. If the crusader survives, he gets loot and also legally becomes entitled to possess women of the vanquished. Along with it goes the enjoyment of imperialism that accrues from receiving perpetual tribute. And if he is killed in the battlefield, he goes straight into paradise where rivers

of wine, milk and honey flow and where most beautiful virgins and pretty boys anxiously wait for them with open arms! Thus, a Mujahid (the holy warrior) wins dead or alive!

The Prophet made sure that brigandage no longer remains a low and haphazard affair, but a highly respected and disciplined organization, stamped with divine approval:

"Know that paradise is under the shade of swords." (Sahih Al Bukhari: 4.73)

Thus, the sword became the connecting bridge between pillage and paradise and served as the motivating power for the Arabs to conquer and rule the world. The Battle of Badr though in itself a tiny event, served as the major source of the Spiritual Arab Imperialism, which has been steadily rising in magnitude for the last fourteen centuries.

Muhammad's genius lay not only in sanctifying the sword but also finding the beneficial use for it with a view to magnetizing his own person for gathering crowds of followers around himself. An overwhelming majority of those, who acknowledged him as their spiritual guide, were hungry, haggard and hounded men; they would do anything to improve their economic plight and take revenge from their Meccan oppressors, who had forced them to leave their homes to seek refuge in Medina. This migration from Mecca to Medina had been necessitated by Muhammad's aggressive preaching of his faith, which annoyed unbelievers to the hilt.

Bitterness of the refugees had been further aggravated by the fact that they had to rely on the Ansaars i.e. the local Muslim believers of Medina, for their sustenance. Though these refugees appreciated their brotherly hospitality, they resented their dependence, which the custom held as a sign of disrespect, derision and degradation.

Realizing despondency of his followers, the Prophet turned it into a rage for vengeance, which sought to plunder and persuade those, who had inflicted torture on them. However, these would-be predators did not have to bear the blemish of impiety like other brigands and assassins because they were told that although their acts might look putrid, they had been rendered pure, pious and perfect by the Almighty because He categorized them as Jihad i.e. Holy War against the infidels.

Allah is so intoxicated by the love of absolutism that He does not care for justice or decency! Who else could have the audacity to declare that murdering, looting and raping people for the sheer folly of not believing in Muhammad, ranks as the highest act of piety. One ought to note that a person may believe in God most sincerely yet he remains an infidel, subject to Jihad, unless he/she acknowledges Muhammad as the Prophet. Obviously, the pivot of faith is Muhammad and not Allah!

This commandment of holy loot also served as an effective way of boosting their moral sky-high because they believed that they were doing all this to please Allah and not line their own pockets. Therefore, a soldier of God had to be at least twice as brave, boisterous and bullish as an ordinary fighter. Thus the Prophet revealed Allah's pleasure:

"Assuredly, God will defend those who believe, surely God loves not any traitor. Leave is given to those who fight because they were wronged - surely God is able to help them - who were expelled from their habitations without right.... Assuredly God will help him who helps Him - surely God is All-strong, All-mighty." (The Pilgrimage: XXII:38)

Note Allah's promise to help the Muslims in taking revenge from those who had wronged them. What is surprising is the fact that here vengeance means helping Allah! It smells of divine stratagem, which as we shall see, lays down the principle of looting and murdering non-Muslims as the righteous way of life; the Battle of Badr is the first precedent to this effect. Though small in size, it became a major event, which exerted an important influence in determining the course of history. It is therefore, interesting to know the details:

Muhammad's effort in spreading Islam had not borne much fruit until the summer of 621 A.D. when twelve men from Medina, visiting Mecca to perform the annual Hajj ceremony, embraced the faith that he preached. They undertook to propagate it among the fellow Medinites. Next year, in June, 622, a party of seventy-five pilgrims, including two women, came from Medina; they all had embraced Islam. Driven by the zeal of their new gospel, they invited the Prophet to come and live among them to avoid persecution. Muhammad, who had become safety-

conscious, asked them if they would defend him as if he were one of their own. Their answer, though positively enthusiastic, was conditional: "What shall we get in return, if we suffer damage or death in the process?" "Paradise, of course," answered the Prophet.

These private meetings known as the two Pledges of al-Alaqba, encouraged the Prophet to persuade his Meccan followers to emigrate to Medina in small groups. When about seventy of them had done so, Muhammad himself quietly undertook the highly dangerous journey because his Meccan enemies had taken the oath of killing him before he could escape. Making use of the unfrequented paths, Muhammad reached his destination on September 24, 622. This flight is called HIJRAH and ranks as the traditional starting point of Islamic history, though the Islamic era begins on the first day of the Arabic year in which the HIJRAH or the flight took place i.e. July 16, 622. However, the significance of this date is believed to lie not in the act of emigration but "the belief that this day marks severance of kinship ties and announces unity of all Muslims, no matter where they come from."

To understand its background, one must realize that Muhammad belonged to the Quresh of Mecca whereas the people of Medina had their blood ties with other tribes. Thus, accepting common denominator of Islam, they all, including Muhammad, lost their tribal distinctions.

This understanding of the act of HIJRAH, though looks golden at first sight, becomes murky when subjected to investigation because when Muhammad grew strong, he declared emphatically that the right to rule belongs to the Quresh i.e. the people of his own tribe! This is the reason that all Arab caliphs both in the east and the west belonged to Muhammad's clan i.e. the Quresh.

It took the Meccan emigrants eighteen months to settle in Medina. Muhammad was given a piece of land to build a house for himself. As he gathered power, he became a polygamist after the death of his first wife, Khadija, who also happened to be his employer. Around this house, eventually, were built several apartments to accommodate his nine wives and concubines.. As his followers met in his home to offer prayers, it came to be known as the Mosque of Medina.

Muhammad's followers, both the emigrants and Medinites expected rewards for embracing Islam, " the only true and exalted faith of Allah." The believers quite rightly expected favors from God at the expense of the Kafirs (unbelievers). The All-knowing Allah, responding to the prayers of the devotees revealed through Muhammad, the doctrine of Jihad i.e. murdering non-Muslims for possessing their wealth, property and women.

In essence, there was nothing new in it because the Arabs were customarily used to plundering the commercial caravans. To exploit this vice, Islam cleverly renamed brigandage and killing as Jihad, which was to be carried out to glorify Allah, the Great. By reshaping common robbery into a Divine pursuit, it inspired the lust for plunder with the spirit of untold devotion, discipline and desire that turned the looters into crusaders, who carried out their atrocities with greatly enhanced enthusiasm; in fact, they became ferocious robots who thought of pillage as piety and equated murder with melody.

The Quresh of Mecca were a trading community. In autumn, their commercial caravans proceeded to the Yemen and Abyssinia, and during spring to Syria. Among their merchandise were frankincense, gems, precious metals and leather. The last item was their major export, which had a high demand in Syria and Persia; it commanded high prices. These Meccan entrepreneurs exchanged them for piece-goods, silk and other items of luxury at Gaza and other marts. By the old standards, these caravans were really huge because they might consist of as many as 2,000 camels whose cargo could excel the value of 50,000 dinars or mithkals; the latter was a golden coin having the worth of a Byzantine Aureus, roughly equal to two-thirds of a pound sterling. Fourteen centuries ago, 50,000 dinars represented the same value which millions of dollars do today.

The special trait of these caravans was that they constituted the economic life of the Meccans because they were financed not only by the rich people of the community but also the small men, who might have saved a dinar or two, and wanted to profit, which usually amounted to 50%. These caravans represented communal investment, and because of their high value, were often the target of highway robbers. Therefore, they had to be accompanied by an 'army of defenders', whose size corresponded with the value of the goods. These commercial caravans had a good deal in common with the seafaring joint stock companies of old England, whose

venture capital was contributed by many participants, entitled to profit according to their size of stake.

The successful journey of these caravans was a matter of special delight for the shareholders, but whenever, it succumbed to the attack of the plundering mafia, it created highly heart-rending scenes of women, beating their breasts, pulling hair and singing mournful songs to express their loss, that might also include the death of some defenders.

Enunciation of the doctrine of Jihad struck terror into the hearts of the Meccan traders, who were alarmed about their trade with the north because its route passed between Medina and the sea coast. It is baffling to realize that the Prophet, who prescribed hand-cutting as the punishment for stealing, personally led the Ghazawats i.e. pillage-expeditions (razzias) against the Meccan caravans in 623. Though he failed in all three attempts, in January, 624, he succeeded in robbing a caravan returning from Yemen as it reached Nakhlah near Mecca.

Failure of the Prophet's third razzia is actually a part of the famous battle of Badr. Abu Sufyan led a caravan to Syria in October, 623 A.D. (A.H.II). It carried huge loads of the Arab products demanded in the Syrian market. The Prophet asked for volunteers to join this predatory expedition. About 200 men came forward. They had only 30 camels, which they rode in turn. The plan was to attack the caravan at Osheira on its way to Yenbo, but it had passed this point by the time the holy plunderers reached there.

These rich cargoes were very important to the Muslims, who had hardly any effective equipment to fight the unbelievers for spreading Islam. So, Muhammad tried to enhance his influence in the territory of Osheira to make the caravan trade more hazardous for the Meccans. His efforts did bear fruit and a number of tribes living in the area entered into alliance with them. The initial escape of the caravan seems to have disturbed the apostolic plan and he became determined to waylay Abu Sufyan on his return journey. During the espionage activities, the Prophet found his son-in-law, Ali, asleep "on the dusty ground under the shade of a palm grove". Seeing his face soiled, the Prophet, in a pleasantry, said, "Sit up, O, Abu Turab", and he sprang up immediately, conscious of his neglect. This became his sobriquet during the rest of his life. This is why he is called "Ali, Abu Turab".

So alarming was the Prophet's resolve to rob the caravan that his Medinite opponents warned Abu Sufyan's people at Mecca of the impending danger. Damdam, a swift and efficient courier, was immediately sent to Mecca with the bad news.

As a reconnaissance, Muhammad dispatched two scouts, in early January, to the caravan station at Al-Haura. They were well received by the chief of the Juheina tribe, who took suitable measures to protect their identity. His services were thought so valuable that after the battle of Badr, he was rewarded with the grant of Yenbo.

It was Sunday, the 12th of Ramadan, when realizing the significance of the caravan, the Prophet set out on the predatory exercise without waiting for the return of his two spies, who were to brief him on the situation. It seems that the impatience to possess all that the caravan was carrying, played heavily on the minds of the Muslims. Hearing tales of the expected rich booty, even some non-Muslim citizens of Medina tried to join the expedition. Having noticed a couple of them, the Prophet called them to his camel that he rode and asked them about the nature of their business. They told him that they were heathen but as their city had extended protection to him, he ranked as their kinsman and they wanted to join him for plunder. The Prophet replied that it was meant for the believers only, and the unbelievers were not allowed to participate in such ventures. He emphasized in no uncertain terms: "Believe and fight". Since this was the only way to share the loot, they confessed that Muhammad was the Prophet of God. It is then that they got the permission to join his party.

His army, after necessary adjustments, contained 315 men; amongst them eighty were Refugees i.e. who had emigrated from Mecca with the Prophet, and of the remainder "about one-fourth belonged to the Aus, and the rest to the Khazraj". They had two horses and thirty camels which they rode in turns to overcome tediousness of the long hard journey. In terms of size and equipment, it may not be called an army, but in effectiveness, even the mighty hosts may not be compared with it because it had no equal in fervor, ferocity and fortitude. Their newly acquired faith was a novel specimen of moral justice and piety; being based on Jihad, it did not condemn but commended rapine, rape and ruination of unbelievers and held it as the way to secular success in this life and paradisiac comfort in the next world. The fervor of such a

faith, which obliterated all thoughts of loss, defeat and sin, goaded Allah's warriors with an unequal zeal to march, seek and rob the precious cargoes that lawfully belonged to the investors.

For a couple of days, the holy warriors took a direct route to Mecca but reaching As-Safra, they moved in the direction of Badr, a resting station on the road to Syria. Through local gossip, Muhammad's spies came to know that Abu Sufyan's caravan was about to appear there any time. The report was correct but Abu Sufyan was a shrewd fellow. Realizing immediate danger, he at once dispatched a courier to Mecca asking for a strong defending force.

The Meccans having suffered losses at Nakhla were not prepared to see the repetition of similar humiliation. Again, it was the caravan of the year because the cargo it carried was worth more than 50,000 golden pieces. Its loss might render the whole community bankrupt. A mixed current of fear and fervor swept the Meccan society and every household contributed a warrior to the defense of the caravan according to the size of its stake. Soon an army of 800 men was raised, accompanied by a band of women, who specialized in singing war songs, which lent a lion's heart to a bleating lamb. Their battle-melodies accompanied by the sounds of their tabrets and footwork excited the Meccan soldiers to die for the honor of their city and ancestors.

As the army reached Al-Johfa, the envoy of Abu Sufyan appeared. He told Abu Jahl, the head of the army that Abu Sufyan had succeeded escaping Muhammad through stealth and rapid marches, and all was well. They heaved a sigh of relief, but the question arose if they should return without an engagement. A passionate debate took place among the chiefs of the army. One party argued that, since no harm had been done, there was no cause for a deadly contest. Moreover, it was argued that the people on the other side were their close relations: killing them would constantly torture their conscience. It was not only wise but also desirable to return home peacefully.

Abu Jahl, the head of the Makhzum clan, on the other hand, advocated a fight to the bitter end. He advocated that their return would be interpreted as a sign of their cowardice, and it was also politic to nip evil in the bud; otherwise, the specter of Muhammad would grow in potential threat all the time. His persuasion won the argument, and they passed three days making merry by the fountain.

On the other hand, Muhammad had also been advancing toward Badr. When he reached Al-Ruha, he heard that the Quresh, being aware of the danger, were marching on him. This necessitated a council of war. Unlike the Meccans, the Muslims showed contempt for blood ties and expressed a strong desire for an immediate contest.

Here the charisma of Muhammad's personality and political sagacity deserves mention. He had emigrated to Medina on the promise of his Medinite followers that they would defend him with their blood while he would be amongst them. Addressing the war council, and particularly to the men from Medina, he declared that their pledge neither induced his defense in any aggressive action nor had it any connection with the events that took place away from the city (Medina). Therefore, they were at liberty to leave him if they so wished.

Of course, a political mind would interpret this occasion differently but to the faithful this declaration conveyed a message of the Prophet's holiness, greatness and moral dignity hitherto unknown in the Medinite annals. How they were moved by this speech is expressed by their spokesman Sa'd Bin Moadh. He said, "Prophet of the Lord! march where you desire; encamp where you may choose; make war or conclude peace with whom you will. For I swear by Him (Allah) who has sent you with the truth, that if you were to march till our camels fell down dead, we would go forward with you to the world's end. Not one of us will be left behind."

It should also be noted that at the end of the meeting, the Prophet who claimed to be "Mercy of God to All Mankind", invoked Divine curse on the infidels, and prayed, "O lord, let not Abu Jahl, the Pharaoh of his people, escape. Let not Zama'a escape; rather let the eyes of his father run sore for him weeping and become blind".

This curse of the Prophet had a psychological purpose. Being fewer in numbers than the infidels, it made his followers believe that they already possessed the power to inflict death on their enemies. To the sincere believers of Muhammad, who had their own unbelieving parents and brethren as a sign of respect to the Apostle, it was unimaginable that his supplication against

the unbelievers could go astray. Reinforced by this belief, they became even more determined to deliver them a dose of violence blended with the worst pillage.

Badr was chosen as the place of battle by the Prophet. It vouched for his martial skill as well as seriousness of purpose i.e. he wanted the battle to be decisive; neither party must escape lightly. He knew that the courage of his followers, which emanated from their religious convictions, was far more forceful than the strength that the superiority of numbers bestowed upon his enemy. A decimating blow to the unbelievers would lay the foundation of the Islamic Empire.

Badr is situated close to Medina, 'the City of the Prophet'. It is a valley which consists of a plain, having steep hills to the north and east; on the southern side is a low rocky range, and the west is closely dotted with sandy hillocks. A small stream also ran through it breaking into springs here and there. The Prophet chose the most useful reservoir for his army and destroyed the rest. This was a wise military maneuver, which assured him mastery of the water sources of the battlefield.

The day before the engagement took place, Muhammad had placed the banner of the refugees (the emigrants) in the hands of Mus'ah; ensign of the Khazrajite was given to al-Hobab and the flag of Aus was handed to Sa'd Bin Moadh.

Here one again sees the tactical wisdom of Muhammad in choosing the fighting spot. As the Quresh army, comprising a thousand men advanced toward Muhammad, the glaring rays of the Arabian sun struck their eyes, making their movements troublesome. Also, the vastly numerical superiority of the enemy was hidden by the fall of the ground behind. Knowing the gravity of the situation, the Prophet again resorted to the device of praying to Allah for harnessing the superstitious energies of his followers' belief into a combating force. Raising his hands upward, he solicited the Maker, "O Allah, accomplish for me what Thou hast promised me. O Allah, bring about what Thou has promised to me. O Allah, if this small band of Muslims is destroyed, Thou wilt not be worshipped on this earth". (Muslim, Vol. 3, 4360)

The historian may find it strange that a man is telling his Creator what will happen if He does not listen to him, and the Almighty agrees to his suggestion for fear of losing worshippers, but his followers intoxicated by the promises of heavenly virgins and boys had no such qualms. They believed that Allah is directed by Muhammad and, therefore, the battle shall end in a resounding victory for them.

It was customary among the Arabs to enter single combats before starting the battle. As Sheiba, his brother Otba and Al-Walid (son of Otba) moved forward to challenge for single duels, three Citizens (the natives of Medina as distinct from the Emigrants) came out from the Muhammadan ranks to encounter them.

Here we notice the tribal tendencies of the Prophet, who did not want the honor of starting the contest go to anyone but his own kith and kin. Calling them back, he turned to the fellow Emigrants and shouted "you sons of Hashim, arise and fight, according to your right."

However, this pro-Quresh leaning of the Prophet is well balanced by the choice of his combatants. Out came three warriors, known for their valor, courage and fighting skills. They were Ali (the Prophet's adopted son and son-in-law), Hamza (the Prophet's uncle) and Obeida. As the infidels saw their heroes become sacrificial lambs at the Muslim altar, their spirits began to sink. Even more daunting was the bravery displayed by the Prophet, who recited verses from the Koran, and brandishing his sword stood by his followers like a lofty granite and assured them that paradise was the reward for martyrdom.

The story of Omeir, a sixteen-year-old Muslim boy, who was allowed to participate in this battle, is worthy of note. He was hungry and eating dates, when he heard the prophet associate paradise with martyrdom. Looking at the dates scornfully, "is it these", he cries ruefully "that hold me back from paradise? Verily, I shall taste no more of them until I meet my Lord".

Motivated by the force of belief, he rushed upon the enemy and tasted the wine of martyrdom loathed by many and loved by a few.

Yet another story worthy of narration is that of Moadh, who slew Abu Jahl, and was attacked by his son Ikrima. In this catastrophic action, Moadh's arm was nearly severed from his shoulder. Martyrdom was also his goal, which he coveted, and believed that a second rate action was not compatible with the dignity of such a heavenly prize. Since his best performance was being checked by his dangling arm, he put his foot on it, and ripping it off with the courage of a divine knight, he attacked the enemy to achieve his most cherished aim.

Was it the valor of his followers that won the day? Of course, it was a great factor in securing the field, but the inspiration that the Prophet provided was the paramount reason of success. Though he is considered 'illiterate' by his followers, he was the master of mob psychology and excelled in operating this mechanism.

The day, i.e. 17 Ramadan, the second year of Hijrah (623 A.D.) when the battle took place, was punctuated with sharp gales. As the first violent blast swept across the valley, the Prophet told his followers that the Angel Gabriel had arrived with one thousand angels to help the Muslim cause. The following two piercing blasts were interpreted by him as the arrival of the angel Michael and the angel Israheel, each heading a reinforcement of 1,000 angels to fight on the side of the Muslims!

Nobody stopped to think why were they not visible to the crusaders, but to Muhammad only? Again, the angels must be very weak creatures if three thousand of them were required to fight just 1,000 Meccans. The Koran testifies to this event:

"And Allah most surely helped you at Badr, when you were utterly abject. So fear Allah, and happily you will be thankful. When you saidst to the believers: 'Is it not enough for you that your Lord should reinforce you with three thousand angels sent down upon you, Yea: if you are patient and god fearing, and the foe come against you instantly, your Lord will reinforce you with five thousand swooping angels'. (The House of Imran: III:120)

By this statement Muhammad secured the entire credit for his Prophethood, which had been honored by Allah with a reinforcement of 3,000 heavenly fighters, and a promise of 5,000 belligerent angels in any future engagement against the infidels.

One ought to know the attitude of the Prophet toward his chief adversary, Abu Jahl, who was presented to him when he was about to breathe his last. As he lay at his feet, the Prophet looked at him and said, "it is more acceptable to me than the choicest camel in Arabia".

Now, we come to booty, the goal of the Islamic warfare, which Allah Himself sanctioned to strike terror in the hearts of those who refuse to bow before the Islamic Imperialism and claim their right to human dignity.

By modern standards the booty acquired from the Battle of Badr may look trivial but by then prevailing economic conditions of Arabia, its psychological effects, and the part it played in building the Arab Empire, it was simply terrific; "the loot consisted of 115 camels, 14 horses, a great store of vestments and carpets, articles of leather, with much equipage and armor".

The famous sword of Abu Jahl, known as 'Dhul-Fikr' fell to the share of the Prophet.

The Battle of Badr was fought on the doctrine of Jihad, which essentially means building an Arab Empire by denying non-Muslims all rights except the right to serve their Arab masters. This servitude is not ephemeral but eternal because Jihad seeks perpetual humiliation of non-Muslims through a system of everlasting subjugation and payment of tribute. When we delve deeper into this doctrine, it transpires that its tentacles equally spread to the non-Arab Muslims, who are converted to Islam with the force of arms; they are, of course, exempted from the payment of Jaziya i.e. poll tax, but are treated as second-class citizens and may be exploited economically as well as psychologically through the hegemony of faith, which favors the Arab Muslims against the non-Arab Muslims. I shall return to this point later but here I may further explain the novelty of Jihad as the Doctrine of Struggle against the infidels.

1. A Muslim nation requires no particular reason to attack a non-Muslim country. It is in itself a heinous crime not to acknowledge Muhammad as the last Prophet of God. According to the Koran all religions are false except Islam. Thus Allah is the enemy of non-Muslims, who are regarded as the worst kind of beasts under the sun.

It is a myth that the Jews and Christians being 'People of the Book' are exempt from this restriction. A hadith of the Prophet says:

The Messenger of Allah (Muhammad) said "...he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which (Koran) I have been sent, and dies in this state (of disbelief) he shall be but one of the denizens of Hellfire". (Sahih Muslim, Vol. One, Hadith: 284)

Having abrogated all other religions, the Prophet prescribes the course of action against them:

"I have been commanded (by Allah) to fight against people, till they testify to the fact that there is no God but Allah, and believe in me (that) I am the Messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by Law..." (Sahih Muslim, Vol. One, Hadith: 31)

Here it is quite clear that the biggest crime for any person or nation is the denial of Islam, and the true solution of the problem is a perpetual war against infidels and renegades!

2. Of course, the institution of Imperialism is not an Arabian invention. Murder of other nations for booty by the Romans, the Iranians, the Mughals, the Turks or the British, is equally bad.

All imperial nations as they became civilized and conscious of human dignity, realized that it is morally wrong to maim, mutilate and murder other people for personal or collective gain. In fact, gradually, they upheld human rights through a code of justice and economic improvement and the concept applied to all people irrespective of race and color. Today, we live in a world where murder, rape, robbery, denial of justice and usurpation of rights are considered the greatest moral vices but this standard of morality is an utter nonsense in the world of Islam. Why?

Because denial of Islam is considered a serious crime that is a total justification for stripping a person of his human rights and subjecting him to perpetual grilling until he/she acknowledges the Prophethood of Muhammad. The faith in Islam is considered the only true virtue. This is the reason that a Muslim, no matter how wicked, shall go to paradise, whereas a highly righteous non-Muslim irrespective of his piety, shall be thrown into hell! Practicing this discrimination in this world is also the basis of Islamic culture. Small wonder, Jihad is the fundamental Islamic doctrine, which treats murder, rape and plunder of non-Muslims as the loftiest virtue and sure guarantee of paradise. However, its prominent attraction is booty, which acts as the greatest predatory motive and despite being highly impious, is believed to increase a Muslim's piety. This man-hating philosophy is deeply ingrained in the Battle of Badr and serves as the guiding precedent for all Muslims.

The Arabs have never treated non-Arab Muslims as equals in their countries. For example, no Indian, Pakistani or Bangladeshi Muslim holds an important ministerial or administrative post in any Arab country. Their practical status is even worse than that of the infidels: when non-Muslim subjects broke chains of the Arab domination, they became free, and even their superior, over a period of time, but the non-Arab Muslims even when they are politically independent, remain spiritual and psychological slaves of Arabia. This is the specialty of the Arab Imperialism, which vouches for the patriotism and wisdom of Muhammad. This is not a fiction but a fact because Islam is essentially the ambassador of Arab national interest, seeking to perpetuate it as Arab Imperialism in the guise of religion. One cannot help applauding the genius of the Prophet, who made his own country the center of Divine reverence and then persuaded his followers all over the world, under the threat of hell, to prostrate toward Mecca to qualify for paradise!

Look at the underlying stratagem for yourself. The Prophet declared:

1. God, the Creator of the world had Kaaba (Mecca, the center of Arabia) built as His own House by Adam, and then rebuilt by Abraham. Thus the land of Arabia, being the Home of Allah, is superior to all other lands.

2. On death, the body of a Muslim must be buried facing Mecca (to show his devotion to Arabia), otherwise, he shall not be admitted into paradise.

3. So sacred is Mecca (the birth-place of Muhammad) that nobody must defecate facing this City. He who does so, is an infidel and shall go to hell.
4. Arabic is not only the language of the Koran but also of Allah. So all Muslims must learn and speak Arabic to be godly.
5. The hadith no. 5751 (Mishkat, Vol. 3) reports the Prophet saying: "Love the Arabs for three reasons because (1) I am an Arab (2) the Holy Koran is in Arabic, and (3) the tongue of the dwellers of paradise shall also be Arabic.
6. Every Muslim, no matter where he lives, must come to Mecca for pilgrimage a least once in a life-time, if he has the means to do so.

This religious duty of the Muslims has been an important economic artery of (Saudi) Arabia for centuries and serves as a substitute for the tribute that the Prophet laid on non-Muslims to glorify the Arab Imperialism.

7. What really makes Islam as the ambassador of Arab Imperialism is the fact that it demands of non-Arab Muslims to follow the Arab cultural and moral lead blindly. How is it done?

This impossible goal has been made possible by the Divine Command that states Allah has made Muhammad for every believer the model of Behavior, which he must follow to avoid the fire of hell and qualify for the luxuries of paradise:

"You (Muslims) have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day." (The Confederates, XXXIII:20)

In Islam, the 'Last Day' is the Day of Judgement when a person's fate shall be decided in terms of heaven and hell: the basis of verdict shall be whether or not he or she has followed the Prophet as the Model of Behavior. In simple language, paradise is meant only for those who believe, feel, think, walk, talk, sleep, eat and drink as Muhammad did. We all know that Muhammad was a great Arab patriot and practiced the Arab culture. Therefore, every non-Arab Muslim must adore Arabia like Muhammad and adopt all Arab cultural, moral and spiritual values.

This is not a wishful interpretation, but is actually happening in all countries that lie within the pale of Islam: this principle is the foundation of the Arab Imperialism, and it perpetuates itself through the force of faith irrespective of whether the Arabs are politically ascendant or not!

Again, Islam or the Arab Imperialism is different from the Roman, Iranian, Turkish or British Imperialism because it is not based on political or economic power but exploitation of human weakness, emanating from instinctive fear of uncertainty, which makes man feel that he is drowning and must clutch at a straw to survive, irrespective of how irrational this act might be.

By imposing dictatorship of faith on its followers, Islam has crucified their rational and inventive faculties, leading to the degradation of their national cultures; this has become the major cause of their backwardness, and all the evils that spring from it.

To assess the significance of the Battle of Badr, one must realize that had the Prophet lost it, the doctrine of Islam would have been laid to rest along with the bodies of its crusaders. This little event, in fact, proved to be a vigorous seed, whose branches spread into both the east and west. However, the west checked its growth in the Battle of Tours. Such a great contribution has been made by this event to the survival and advancement of civilization that I am tempted to continue it as part two of this article.

Chapter 7

Jihad And Civilization - 1

(The Battle of Badr)

The Battle of Badr is a tiny event by any stretch of the imagination, yet it has significantly influenced the course of human history. A deeper study of the episode reveals that this mole assumed mountainous proportions because it served as the first practical exposition of the Islamic doctrine known as JEHAD.

'Jehad' is an Arabic word, which literally means 'endeavor', but as an Islamic doctrine, it implies fighting in the way of Allah (the Arabic God) to establish His supremacy over unbelievers until they relinquish their faith to become Muslims or acknowledge their subordination by paying a humiliation-tax called JAZIYA.

Jehad is a perpetual war against infidels which include Hindus, Buddhists, Atheists, Deists, Skeptics as well as Jews and Christians. According to this doctrine, a person's biggest crime is to deny Allah and Muhammad's exclusive right to be believed in and adored. Therefore, this is a sufficient cause for a Muslim state to raid and subjugate non-Muslim territories. What is amazing is the fact that Allah bribes the Muslims to wage Jihad by declaring murder, arson, rape and enslavement of non-Muslims as the greatest piety whereas even an ordinary human thinks of them as the most heinous atrocities and acts of utter moral degradation.

Can Allah be really a righteous God or is it just a manipulation of the concept of Allah to establish Arab Cultural Imperialism? To answer these questions we want to look into the geographical background of Arabia because physical conditions of a land play a major role in determining its habits and culture:

The economic plight of Arabia created a pastoral society which had developed into two groups: firstly, the majority, known as the Bedouins, who had not only to keep wandering in search of pastures but also supplement their meager livelihood by resorting to brigandage, which meant raiding other tribes and commercial caravans. Though it was sheer looting, it assured them solace, security and survival, and, therefore, it was not looked down upon as sinful but a source of power, pleasure and prestige. This institution of brigandage known as ghazwa (razzia) had existed long before the advent of prophet Muhammad, the greatest Arab national hero. The Umayyad poet al-Qutami has alluded to this custom in his two verses: "Our business is to make raids on the enemy, on our neighbor and on our own brother, in case we find none to raid but a brother."

Obviously, robbing others, was a compulsive trait of the Arab national character and this is the reason that it was not considered an act of impiety but a mark of honor and manliness. Realizing its significance, the Prophet converted this institution into a religious doctrine called 'Jehad' i.e. the Holy War against infidels to build an Arab Empire. However, the Arab Empire, though in essence was exactly like any other empire, in appearance it was to look godly. Therefore, it was named as Empire of Allah, who is said to be the greatest, yet dependent on man for its creation!

The doctrine of Jihad which incorporates the Arab custom of 'razzia' (raiding for booty), is really stunning in its constitution and application. Since it seeks ascendancy of Arabia and annihilation of non-Arabs in the name of Allah, the Most Merciful, it vouched for the great wisdom of its author by making the wolf appear as a lamb, wrong as right and bleak as bright.

Though I have already tried to explain the nature of Jihad, in view of its complexity and emotional appeal, I think, it is necessary to be repetitive for elucidating this blood-thirsty war mechanism, which served not only as the cornerstone of the Arab Empire but also as the pillar of its Spiritual Empire, which sprang from the ashes of the former, and has now emerged as the most formidable challenge to the intellectual and moral dignity of man and his civilization. I, therefore, re-present a short sketch of this divine stratagem:

1. The first principle of Jihad is that a person loses his free will and becomes a slave of Allah when he accepts Islam because it creates certain duties and rewards which do not come within the jurisdiction of morality abnormally understood by cultured people:

"Verily Allah has purchased the believers Their lives and their properties; For theirs (in return) is paradise. They fight in His (Allah's) cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him." (9:III)

Remember that paradise is the place of luxury which abounds in beautiful virgins and boys and where everything is available free of charge; again, toil, sickness, ageing and death are also unknown there.

2. What is Allah's cause? It is simply killing infidels. And what is an infidel? He or she is someone who denies Muhammad; it does not matter a jot if he/she is a lover of God! So fond is Allah of murdering the unbelievers to glorify Himself and Muhammad that He has permanently divided humanity into two perpetually hostile groups:

"Those (unbelievers) are Satan's party; why Satan's party, surely, they are the losers! Surely, those who oppose God and His Messenger, those are among the most abject. God has written 'I shall assuredly be the Victor, I and My Messenger....' Thou shalt not find any people who believe in God and the Last Day who are loving to anyone who opposes God and His Messenger, nor though they were their father, or their sons or their brothers, or their clan....And he shall admit them into gardens underneath which rivers flow. God well pleased with them, and they well pleased with God. They are God's party; why surely God's party - they are the prosperers." (The Disputer 58:20)

In a nutshell, it means that Muslims are God's party because they do not love their closest relations if they happen to be infidels. Owing to their belief, they are destined to be victorious against the unbelievers, who, are Satan's party.

Now comes the specific command to wage a war against non-Muslims.

"Fight those who believe not in Allah and the Last Day and do not forbid what God and His Messenger have forbidden - such as men as practice not the religion of truth, being of those who have been given the Book - until they pay the tribute out of hand and have been humbled." (Repentance 9:25)

This verse emphasizes the duty of a Muslim to fight non-Muslims; People of the Book i.e. Jews and Christians are also included in the category of infidels. They must be fought until they surrender and pay tribute as a sign of their humiliation.

Receiving tribute from unbelievers in the name of God, is the true purpose of Islam. One can clearly see here the Arab custom of brigandage, sanctified in the guise of religion. Thus loot, murder and rape are no longer wicked actions, which attract retribution, but made to look the acme of piety to deserve the highest reward that Allah can bestow on His followers. If the crusader survives, he gets loot and also legally becomes entitled to possess women of the vanquished. Along with it goes the enjoyment of imperialism that accrues from receiving perpetual tribute. And if he is killed in the battlefield, he goes straight into paradise where rivers of wine, milk and honey flow and where most beautiful virgins and pretty boys anxiously wait for them with open arms! Thus, a Mujahid (the holy warrior) wins dead or alive!

The Prophet made sure that brigandage no longer remains a low and haphazard affair, but a highly respected and disciplined organization, stamped with divine approval:

"Know that paradise is under the shade of swords." (Sahih Al Bukhari: 4.73)

Thus, the sword became the connecting bridge between pillage and paradise and served as the motivating power for the Arabs to conquer and rule the world. The Battle of Badr though in itself a tiny event, served as the major source of the Spiritual Arab Imperialism, which has been steadily rising in magnitude for the last fourteen centuries.

Muhammad's genius lay not only in sanctifying the sword but also finding the beneficial use for it with a view to magnetizing his own person for gathering crowds of followers around himself. An overwhelming majority of those, who acknowledged him as their spiritual guide, were hungry, haggard and hounded men; they would do anything to improve their economic plight and take revenge from their Meccan oppressors, who had forced them to leave their homes to seek refuge in Medina. This migration from Mecca to Medina had been necessitated by Muhammad's aggressive preaching of his faith, which annoyed unbelievers to the hilt.

Bitterness of the refugees had been further aggravated by the fact that they had to rely on the Ansaars i.e. the local Muslim believers of Medina, for their sustenance. Though these refugees

appreciated their brotherly hospitality, they resented their dependence, which the custom held as a sign of disrespect, derision and degradation.

Realizing despondency of his followers, the Prophet turned it into a rage for vengeance, which sought to plunder and persuade those, who had inflicted torture on them. However, these would-be predators did not have to bear the blemish of impiety like other brigands and assassins because they were told that although their acts might look putrid, they had been rendered pure, pious and perfect by the Almighty because He categorized them as Jihad i.e. Holy War against the infidels.

Allah is so intoxicated by the love of absolutism that He does not care for justice or decency! Who else could have the audacity to declare that murdering, looting and raping people for the sheer folly of not believing in Muhammad, ranks as the highest act of piety. One ought to note that a person may believe in God most sincerely yet he remains an infidel, subject to Jihad, unless he/she acknowledges Muhammad as the Prophet. Obviously, the pivot of faith is Muhammad and not Allah!

This commandment of holy loot also served as an effective way of boosting their moral sky-high because they believed that they were doing all this to please Allah and not line their own pockets. Therefore, a soldier of God had to be at least twice as brave, boisterous and bullish as an ordinary fighter. Thus the Prophet revealed Allah's pleasure:

"Assuredly, God will defend those who believe, surely God loves not any traitor. Leave is given to those who fight because they were wronged - surely God is able to help them - who were expelled from their habitations without right.... Assuredly God will help him who helps Him - surely God is All-strong, All-mighty." (The Pilgrimage: XXII:38)

Note Allah's promise to help the Muslims in taking revenge from those who had wronged them. What is surprising is the fact that here vengeance means helping Allah! It smells of divine stratagem, which as we shall see, lays down the principle of looting and murdering non-Muslims as the righteous way of life; the Battle of Badr is the first precedent to this effect. Though small in size, it became a major event, which exerted an important influence in determining the course of history. It is therefore, interesting to know the details:

Muhammad's effort in spreading Islam had not borne much fruit until the summer of 621 A.D. when twelve men from Medina, visiting Mecca to perform the annual Hajj ceremony, embraced the faith that he preached. They undertook to propagate it among the fellow Medinites. Next year, in June, 622, a party of seventy-five pilgrims, including two women, came from Medina; they all had embraced Islam. Driven by the zeal of their new gospel, they invited the Prophet to come and live among them to avoid persecution. Muhammad, who had become safety-conscious, asked them if they would defend him as if he were one of their own. Their answer, though positively enthusiastic, was conditional: "What shall we get in return, if we suffer damage or death in the process?" "Paradise, of course," answered the Prophet.

These private meetings known as the two Pledges of al-Alaqba, encouraged the Prophet to persuade his Meccan followers to emigrate to Medina in small groups. When about seventy of them had done so, Muhammad himself quietly undertook the highly dangerous journey because his Meccan enemies had taken the oath of killing him before he could escape. Making use of the unfrequented paths, Muhammad reached his destination on September 24, 622. This flight is called HIJRAH and ranks as the traditional starting point of Islamic history, though the Islamic era begins on the first day of the Arabic year in which the HIJRAH or the flight took place i.e. July 16, 622. However, the significance of this date is believed to lie not in the act of emigration but "the belief that this day marks severance of kinship ties and announces unity of all Muslims, no matter where they come from."

To understand its background, one must realize that Muhammad belonged to the Quresh of Mecca whereas the people of Medina had their blood ties with other tribes. Thus, accepting common denominator of Islam, they all, including Muhammad, lost their tribal distinctions.

This understanding of the act of HIJRAH, though looks golden at first sight, becomes murky when subjected to investigation because when Muhammad grew strong, he declared emphatically that the right to rule belongs to the Quresh i.e. the people of his own tribe! This is the reason that all Arab caliphs both in the east and the west belonged to Muhammad's clan i.e. the Quresh.

It took the Meccan emigrants eighteen months to settle in Medina. Muhammad was given a piece of land to build a house for himself. As he gathered power, he became a polygamist after the death of his first wife, Khadija, who also happened to be his employer. Around this house, eventually, were built several apartments to accommodate his nine wives and concubines.. As his followers met in his home to offer prayers, it came to be known as the Mosque of Medina.

Muhammad's followers, both the emigrants and Medinites expected rewards for embracing Islam, " the only true and exalted faith of Allah." The believers quite rightly expected favors from God at the expense of the Kafirs (unbelievers). The All-knowing Allah, responding to the prayers of the devotees revealed through Muhammad, the doctrine of Jihad i.e. murdering non-Muslims for possessing their wealth, property and women.

In essence, there was nothing new in it because the Arabs were customarily used to plundering the commercial caravans. To exploit this vice, Islam cleverly renamed brigandage and killing as Jihad, which was to be carried out to glorify Allah, the Great. By reshaping common robbery into a Divine pursuit, it inspired the lust for plunder with the spirit of untold devotion, discipline and desire that turned the looters into crusaders, who carried out their atrocities with greatly enhanced enthusiasm; in fact, they became ferocious robots who thought of pillage as piety and equated murder with melody.

The Quresh of Mecca were a trading community. In autumn, their commercial caravans proceeded to the Yemen and Abyssinia, and during spring to Syria. Among their merchandize were frankincense, gems, precious metals and leather. The last item was their major export, which had a high demand in Syria and Persia; it commanded high prices. These Meccan entrepreneurs exchanged them for piece-goods, silk and other items of luxury at Gaza and other marts. By the old standards, these caravans were really huge because they might consist of as many as 2,000 camels whose cargo could excel the value of 50,000 dinars or mithkals; the latter was a golden coin having the worth of a Byzantine Aureus, roughly equal to two-thirds of a pound sterling. Fourteen centuries ago, 50,000 dinars represented the same value which millions of dollars do today.

The special trait of these caravans was that they constituted the economic life of the Meccans because they were financed not only by the rich people of the community but also the small men, who might have saved a dinar or two, and wanted to profit, which usually amounted to 50%. These caravans represented communal investment, and because of their high value, were often the target of highway robbers. Therefore, they had to be accompanied by an 'army of defenders', whose size corresponded with the value of the goods. These commercial caravans had a good deal in common with the seafaring joint stock companies of old England, whose venture capital was contributed by many participants, entitled to profit according to their size of stake.

The successful journey of these caravans was a matter of special delight for the shareholders, but whenever, it succumbed to the attack of the plundering mafia, it created highly heart-rending scenes of women, beating their breasts, pulling hair and singing mournful songs to express their loss, that might also include the death of some defenders.

Enunciation of the doctrine of Jihad struck terror into the hearts of the Meccan traders, who were alarmed about their trade with the north because its route passed between Medina and the sea coast. It is baffling to realize that the Prophet, who prescribed hand-cutting as the punishment for stealing, personally led the Ghazawats i.e. pillage-expeditions (razzias) against the Meccan caravans in 623. Though he failed in all three attempts, in January, 624, he succeeded in robbing a caravan returning from Yemen as it reached Nakhlah near Mecca.

Failure of the Prophet's third razzia is actually a part of the famous battle of Badr. Abu Sufyan led a caravan to Syria in October, 623 A.D. (A.H.II). It carried huge loads of the Arab products demanded in the Syrian market. The Prophet asked for volunteers to join this predatory expedition. About 200 men came forward. They had only 30 camels, which they rode in turn. The plan was to attack the caravan at Osheira on its way to Yenbo, but it had passed this point by the time the holy plunderers reached there.

These rich cargoes were very important to the Muslims, who had hardly any effective equipment to fight the unbelievers for spreading Islam. So, Muhammad tried to enhance his influence in the territory of Osheira to make the caravan trade more hazardous for the Meccans. His efforts did bear fruit and a number of tribes living in the area entered into alliance with them. The

initial escape of the caravan seems to have disturbed the apostolic plan and he became determined to waylay Abu Sufyan on his return journey. During the espionage activities, the Prophet found his son-in-law, Ali, asleep "on the dusty ground under the shade of a palm grove". Seeing his face soiled, the Prophet, in a pleasantry, said, "Sit up, O, Abu Turab", and he sprang up immediately, conscious of his neglect. This became his sobriquet during the rest of his life. This is why he is called "Ali, Abu Turab".

So alarming was the Prophet's resolve to rob the caravan that his Medinite opponents warned Abu Sufyan's people at Mecca of the impending danger. Damdam, a swift and efficient courier, was immediately sent to Mecca with the bad news.

As a reconnaissance, Muhammad dispatched two scouts, in early January, to the caravan station at Al-Haura. They were well received by the chief of the Juheina tribe, who took suitable measures to protect their identity. His services were thought so valuable that after the battle of Badr, he was rewarded with the grant of Yenbo.

It was Sunday, the 12th of Ramadan, when realizing the significance of the caravan, the Prophet set out on the predatory exercise without waiting for the return of his two spies, who were to brief him on the situation. It seems that the impatience to possess all that the caravan was carrying, played heavily on the minds of the Muslims. Hearing tales of the expected rich booty, even some non-Muslim citizens of Medina tried to join the expedition. Having noticed a couple of them, the Prophet called them to his camel that he rode and asked them about the nature of their business. They told him that they were heathen but as their city had extended protection to him, he ranked as their kinsman and they wanted to join him for plunder. The Prophet replied that it was meant for the believers only, and the unbelievers were not allowed to participate in such ventures. He emphasized in no uncertain terms: "Believe and fight". Since this was the only way to share the loot, they confessed that Muhammad was the Prophet of God. It is then that they got the permission to join his party.

His army, after necessary adjustments, contained 315 men; amongst them eighty were Refugees i.e. who had emigrated from Mecca with the Prophet, and of the remainder "about one-fourth belonged to the Aus, and the rest to the Khazraj". They had two horses and thirty camels which they rode in turns to overcome tediousness of the long hard journey. In terms of size and equipment, it may not be called an army, but in effectiveness, even the mighty hosts may not be compared with it because it had no equal in fervor, ferocity and fortitude. Their newly acquired faith was a novel specimen of moral justice and piety; being based on Jihad, it did not condemn but commended rapine, rape and ruination of unbelievers and held it as the way to secular success in this life and paradisiac comfort in the next world. The fervor of such a faith, which obliterated all thoughts of loss, defeat and sin, goaded Allah's warriors with an unequal zeal to march, seek and rob the precious cargoes that lawfully belonged to the investors.

For a couple of days, the holy warriors took a direct route to Mecca but reaching As-Safra, they moved in the direction of Badr, a resting station on the road to Syria. Through local gossip, Muhammad's spies came to know that Abu Sufyan's caravan was about to appear there any time. The report was correct but Abu Sufyan was a shrewd fellow. Realizing immediate danger, he at once dispatched a courier to Mecca asking for a strong defending force.

The Meccans having suffered losses at Nakhla were not prepared to see the repetition of similar humiliation. Again, it was the caravan of the year because the cargo it carried was worth more than 50,000 golden pieces. Its loss might render the whole community bankrupt. A mixed current of fear and fervor swept the Meccan society and every household contributed a warrior to the defense of the caravan according to the size of its stake. Soon an army of 800 men was raised, accompanied by a band of women, who specialized in singing war songs, which lent a lion's heart to a bleating lamb. Their battle-melodies accompanied by the sounds of their tabrets and footwork excited the Meccan soldiers to die for the honor of their city and ancestors.

As the army reached Al-Johfa, the envoy of Abu Sufyan appeared. He told Abu Jahl, the head of the army that Abu Sufyan had succeeded escaping Muhammad through stealth and rapid marches, and all was well. They heaved a sigh of relief, but the question arose if they should return without an engagement. A passionate debate took place among the chiefs of the army. One party argued that, since no harm had been done, there was no cause for a deadly contest. Moreover, it was argued that the people on the other side were their close relations: killing them would constantly torture their conscience. It was not only wise but also desirable to return home peacefully.

Abu Jahl, the head of the Makhzum clan, on the other hand, advocated a fight to the bitter end. He advocated that their return would be interpreted as a sign of their cowardice, and it was also politic to nip evil in the bud; otherwise, the specter of Muhammad would grow in potential threat all the time. His persuasion won the argument, and they passed three days making merry by the fountain.

On the other hand, Muhammad had also been advancing toward Badr. When he reached Al-Ruha, he heard that the Quresh, being aware of the danger, were marching on him. This necessitated a council of war. Unlike the Meccans, the Muslims showed contempt for blood ties and expressed a strong desire for an immediate contest.

Here the charisma of Muhammad's personality and political sagacity deserves mention. He had emigrated to Medina on the promise of his Medinite followers that they would defend him with their blood while he would be amongst them. Addressing the war council, and particularly to the men from Medina, he declared that their pledge neither induced his defense in any aggressive action nor had it any connection with the events that took place away from the city (Medina). Therefore, they were at liberty to leave him if they so wished.

Of course, a political mind would interpret this occasion differently but to the faithful this declaration conveyed a message of the Prophet's holiness, greatness and moral dignity hitherto unknown in the Medinite annals. How they were moved by this speech is expressed by their spokesman Sa'd Bin Moadh. He said, "Prophet of the Lord! march where you desire; encamp where you may choose; make war or conclude peace with whom you will. For I swear by Him (Allah) who has sent you with the truth, that if you were to march till our camels fell down dead, we would go forward with you to the world's end. Not one of us will be left behind."

It should also be noted that at the end of the meeting, the Prophet who claimed to be "Mercy of God to All Mankind", invoked Divine curse on the infidels, and prayed, "O lord, let not Abu Jahl, the Pharaoh of his people, escape. Let not Zama'a escape; rather let the eyes of his father run sore for him weeping and become blind".

This curse of the Prophet had a psychological purpose. Being fewer in numbers than the infidels, it made his followers believe that they already possessed the power to inflict death on their enemies. To the sincere believers of Muhammad, who had their own unbelieving parents and brethren as a sign of respect to the Apostle, it was unimaginable that his supplication against the unbelievers could go astray. Reinforced by this belief, they became even more determined to deliver them a dose of violence blended with the worst pillage.

Badr was chosen as the place of battle by the Prophet. It vouched for his martial skill as well as seriousness of purpose i.e. he wanted the battle to be decisive; neither party must escape lightly. He knew that the courage of his followers, which emanated from their religious convictions, was far more forceful than the strength that the superiority of numbers bestowed upon his enemy. A decimating blow to the unbelievers would lay the foundation of the Islamic Empire.

Badr is situated close to Medina, 'the City of the Prophet'. It is a valley which consists of a plain, having steep hills to the north and east; on the southern side is a low rocky range, and the west is closely dotted with sandy hillocks. A small stream also ran through it breaking into springs here and there. The Prophet chose the most useful reservoir for his army and destroyed the rest. This was a wise military maneuver, which assured him mastery of the water sources of the battlefield.

The day before the engagement took place, Muhammad had placed the banner of the refugees (the emigrants) in the hands of Mus'ah; ensign of the Khazrajite was given to al-Hobab and the flag of Aus was handed to Sa'd Bin Moadh.

Here one again sees the tactical wisdom of Muhammad in choosing the fighting spot. As the Quresh army, comprising a thousand men advanced toward Muhammad, the glaring rays of the Arabian sun struck their eyes, making their movements troublesome. Also, the vastly numerical superiority of the enemy was hidden by the fall of the ground behind. Knowing the gravity of the situation, the Prophet again resorted to the device of praying to Allah for harnessing the superstitious energies of his followers' belief into a combating force. Raising his hands upward, he solicited the Maker, "O Allah, accomplish for me what Thou hast promised me. O Allah, bring

about what Thou has promised to me. O Allah, if this small band of Muslims is destroyed, Thou wilt not be worshipped on this earth". (Muslim, Vol. 3, 4360)

The historian may find it strange that a man is telling his Creator what will happen if He does not listen to him, and the Almighty agrees to his suggestion for fear of losing worshippers, but his followers intoxicated by the promises of heavenly virgins and boys had no such qualms. They believed that Allah is directed by Muhammad and, therefore, the battle shall end in a resounding victory for them.

It was customary among the Arabs to enter single combats before starting the battle. As Sheiba, his brother Otba and Al-Walid (son of Otba) moved forward to challenge for single duels, three Citizens (the natives of Medina as distinct from the Emigrants) came out from the Muhammadan ranks to encounter them.

Here we notice the tribal tendencies of the Prophet, who did not want the honor of starting the contest go to anyone but his own kith and kin. Calling them back, he turned to the fellow Emigrants and shouted "you sons of Hashim, arise and fight, according to your right."

However, this pro-Quresh leaning of the Prophet is well balanced by the choice of his combatants. Out came three warriors, known for their valor, courage and fighting skills. They were Ali (the Prophet's adopted son and son-in-law), Hamza (the Prophet's uncle) and Obeida. As the infidels saw their heroes become sacrificial lambs at the Muslim altar, their spirits began to sink. Even more daunting was the bravery displayed by the Prophet, who recited verses from the Koran, and brandishing his sword stood by his followers like a lofty granite and assured them that paradise was the reward for martyrdom.

The story of Omeir, a sixteen-year-old Muslim boy, who was allowed to participate in this battle, is worthy of note. He was hungry and eating dates, when he heard the prophet associate paradise with martyrdom. Looking at the dates scornfully, "is it these", he cries ruefully "that hold me back from paradise? Verily, I shall taste no more of them until I meet my Lord".

Motivated by the force of belief, he rushed upon the enemy and tasted the wine of martyrdom loathed by many and loved by a few.

Yet another story worthy of narration is that of Moadh, who slew Abu Jahl, and was attacked by his son Ikrima. In this catastrophic action, Moadh's arm was nearly severed from his shoulder. Martyrdom was also his goal, which he coveted, and believed that a second rate action was not compatible with the dignity of such a heavenly prize. Since his best performance was being checked by his dangling arm, he put his foot on it, and ripping it off with the courage of a divine knight, he attacked the enemy to achieve his most cherished aim.

Was it the valor of his followers that won the day? Of course, it was a great factor in securing the field, but the inspiration that the Prophet provided was the paramount reason of success. Though he is considered 'illiterate' by his followers, he was the master of mob psychology and excelled in operating this mechanism.

The day, i.e. 17 Ramadan, the second year of Hijrah (623 A.D.) when the battle took place, was punctuated with sharp gales. As the first violent blast swept across the valley, the Prophet told his followers that the Angel Gabriel had arrived with one thousand angels to help the Muslim cause. The following two piercing blasts were interpreted by him as the arrival of the angel Michael and the angel Israfael, each heading a reinforcement of 1,000 angels to fight on the side of the Muslims!

Nobody stopped to think why were they not visible to the crusaders, but to Muhammad only? Again, the angels must be very weak creatures if three thousand of them were required to fight just 1,000 Meccans. The Koran testifies to this event:

"And Allah most surely helped you at Badr, when you were utterly abject. So fear Allah, and happily you will be thankful. When you saidst to the believers: 'Is it not enough for you that your Lord should reinforce you with three thousand angels sent down upon you, Yea: if you are patient and god fearing, and the foe come against you instantly, your Lord will reinforce you with five thousand swooping angels". (The House of Imran: III:120)

By this statement Muhammad secured the entire credit for his Prophethood, which had been honored by Allah with a reinforcement of 3,000 heavenly fighters, and a promise of 5,000 belligerent angels in any future engagement against the infidels.

One ought to know the attitude of the Prophet toward his chief adversary, Abu Jahl, who was presented to him when he was about to breathe his last. As he lay at his feet, the Prophet looked at him and said, "it is more acceptable to me than the choicest camel in Arabia".

Now, we come to booty, the goal of the Islamic warfare, which Allah Himself sanctioned to strike terror in the hearts of those who refuse to bow before the Islamic Imperialism and claim their right to human dignity.

By modern standards the booty acquired from the Battle of Badr may look trivial but by then prevailing economic conditions of Arabia, its psychological effects, and the part it played in building the Arab Empire, it was simply terrific; "the loot consisted of 115 camels, 14 horses, a great store of vestments and carpets, articles of leather, with much equipage and armor".

The famous sword of Abu Jahl, known as 'Dhul-Fikr' fell to the share of the Prophet.

The Battle of Badr was fought on the doctrine of Jihad, which essentially means building an Arab Empire by denying non-Muslims all rights except the right to serve their Arab masters. This servitude is not ephemeral but eternal because Jihad seeks perpetual humiliation of non-Muslims through a system of everlasting subjugation and payment of tribute. When we delve deeper into this doctrine, it transpires that its tentacles equally spread to the non-Arab Muslims, who are converted to Islam with the force of arms; they are, of course, exempted from the payment of Jaziya i.e. poll tax, but are treated as second-class citizens and may be exploited economically as well as psychologically through the hegemony of faith, which favors the Arab Muslims against the non-Arab Muslims. I shall return to this point later but here I may further explain the novelty of Jihad as the Doctrine of Struggle against the infidels.

1. A Muslim nation requires no particular reason to attack a non-Muslim country. It is in itself a heinous crime not to acknowledge Muhammad as the last Prophet of God. According to the Koran all religions are false except Islam. Thus Allah is the enemy of non-Muslims, who are regarded as the worst kind of beasts under the sun.

It is a myth that the Jews and Christians being 'People of the Book' are exempt from this restriction. A hadith of the Prophet says:

The Messenger of Allah (Muhammad) said "...he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which (Koran) I have been sent, and dies in this state (of disbelief) he shall be but one of the denizens of Hellfire". (Sahih Muslim, Vol. One, Hadith: 284)

Having abrogated all other religions, the Prophet prescribes the course of action against them:

"I have been commanded (by Allah) to fight against people, till they testify to the fact that there is no God but Allah, and believe in me (that) I am the Messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by Law..." (Sahih Muslim, Vol. One, Hadith: 31)

Here it is quite clear that the biggest crime for any person or nation is the denial of Islam, and the true solution of the problem is a perpetual war against infidels and renegades!

2. Of course, the institution of Imperialism is not an Arabian invention. Murder of other nations for booty by the Romans, the Iranians, the Mughals, the Turks or the British, is equally bad.

All imperial nations as they became civilized and conscious of human dignity, realized that it is morally wrong to maim, mutilate and murder other people for personal or collective gain. In fact, gradually, they upheld human rights through a code of justice and economic improvement and the concept applied to all people irrespective of race and color. Today, we live in a world where murder, rape, robbery, denial of justice and usurpation of rights are considered the

greatest moral vices but this standard of morality is an utter nonsense in the world of Islam. Why?

Because denial of Islam is considered a serious crime that is a total justification for stripping a person of his human rights and subjecting him to perpetual grilling until he/she acknowledges the Prophethood of Muhammad. The faith in Islam is considered the only true virtue. This is the reason that a Muslim, no matter how wicked, shall go to paradise, whereas a highly righteous non-Muslim irrespective of his piety, shall be thrown into hell! Practicing this discrimination in this world is also the basis of Islamic culture. Small wonder, Jihad is the fundamental Islamic doctrine, which treats murder, rape and plunder of non-Muslims as the loftiest virtue and sure guarantee of paradise. However, its prominent attraction is booty, which acts as the greatest predatory motive and despite being highly impious, is believed to increase a Muslim's piety. This man-hating philosophy is deeply ingrained in the Battle of Badr and serves as the guiding precedent for all Muslims.

The Arabs have never treated non-Arab Muslims as equals in their countries. For example, no Indian, Pakistani or Bangladeshi Muslim holds an important ministerial or administrative post in any Arab country. Their practical status is even worse than that of the infidels: when non-Muslim subjects broke chains of the Arab domination, they became free, and even their superior, over a period of time, but the non-Arab Muslims even when they are politically independent, remain spiritual and psychological slaves of Arabia. This is the specialty of the Arab Imperialism, which vouches for the patriotism and wisdom of Muhammad. This is not a fiction but a fact because Islam is essentially the ambassador of Arab national interest, seeking to perpetuate it as Arab Imperialism in the guise of religion. One cannot help applauding the genius of the Prophet, who made his own country the center of Divine reverence and then persuaded his followers all over the world, under the threat of hell, to prostrate toward Mecca to qualify for paradise!

Look at the underlying stratagem for yourself. The Prophet declared:

1. God, the Creator of the world had Kaaba (Mecca, the center of Arabia) built as His own House by Adam, and then rebuilt by Abraham. Thus the land of Arabia, being the Home of Allah, is superior to all other lands.
2. On death, the body of a Muslim must be buried facing Mecca (to show his devotion to Arabia), otherwise, he shall not be admitted into paradise.
3. So sacred is Mecca (the birth-place of Muhammad) that nobody must defecate facing this City. He who does so, is an infidel and shall go to hell.
4. Arabic is not only the language of the Koran but also of Allah. So all Muslims must learn and speak Arabic to be godly.
5. The hadith no. 5751 (Mishkat, Vol. 3) reports the Prophet saying: "Love the Arabs for three reasons because (1) I am an Arab (2) the Holy Koran is in Arabic, and (3) the tongue of the dwellers of paradise shall also be Arabic.
6. Every Muslim, no matter where he lives, must come to Mecca for pilgrimage at least once in a life-time, if he has the means to do so.

This religious duty of the Muslims has been an important economic artery of (Saudi) Arabia for centuries and serves as a substitute for the tribute that the Prophet laid on non-Muslims to glorify the Arab Imperialism.

7. What really makes Islam as the ambassador of Arab Imperialism is the fact that it demands of non-Arab Muslims to follow the Arab cultural and moral lead blindly. How is it done?

This impossible goal has been made possible by the Divine Command that states Allah has made Muhammad for every believer the model of Behavior, which he must follow to avoid the fire of hell and qualify for the luxuries of paradise:

"You (Muslims) have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day." (The Confederates, XXXIII:20)

In Islam, the 'Last Day' is the Day of Judgement when a person's fate shall be decided in terms of heaven and hell: the basis of verdict shall be whether or not he or she has followed the Prophet as the Model of Behavior. In simple language, paradise is meant only for those who believe, feel, think, walk, talk, sleep, eat and drink as Muhammad did. We all know that Muhammad was a great Arab patriot and practiced the Arab culture. Therefore, every non-Arab Muslim must adore Arabia like Muhammad and adopt all Arab cultural, moral and spiritual values.

This is not a wishful interpretation, but is actually happening in all countries that lie within the pale of Islam: this principle is the foundation of the Arab Imperialism, and it perpetuates itself through the force of faith irrespective of whether the Arabs are politically ascendant or not!

Again, Islam or the Arab Imperialism is different from the Roman, Iranian, Turkish or British Imperialism because it is not based on political or economic power but exploitation of human weakness, emanating from instinctive fear of uncertainty, which makes man feel that he is drowning and must clutch at a straw to survive, irrespective of how irrational this act might be.

By imposing dictatorship of faith on its followers, Islam has crucified their rational and inventive faculties, leading to the degradation of their national cultures; this has become the major cause of their backwardness, and all the evils that spring from it.

To assess the significance of the Battle of Badr, one must realize that had the Prophet lost it, the doctrine of Islam would have been laid to rest along with the bodies of its crusaders. This little event, in fact, proved to be a vigorous seed, whose branches spread into both the east and west. However, the west checked its growth in the Battle of Tours. Such a great contribution has been made by this event to the survival and advancement of civilization that I am tempted to continue it as part two of this article.

Chapter 8

Jihad And Civilization - 2

(The Battle of Tours)

The Battle of Tours (also known as the Battle of Poitiers) is considered as one of the most important episodes of history. Before discussing its ramifications, one ought to probe into the causes that precipitated the bloody event in 732 A.D.

Its major cause is Jihad, a clever contrivance of Islam, whose stated purpose is to establish on man the rule of Allah, "the Almighty, the Creator and the Perfect."

In fact, this device has been invented as a pretext to destroy all those who do not believe in Allah and Muhammad. More accurately, this is a stratagem for setting up Muhammad as the holiest of holies because a person such as a Jew, a Christian or a deist is treated as an infidel despite being an adherent of God. This fact reveals the true color of this doctrine. When looked at carefully, it transpires that Jihad is an insult to God, who is depicted as "the Almighty, the Creator and the Perfect." Thus, being Absolute, He needs no help from anyone to install Him as the Supreme, but the device projects God as dependent on man for establishing His glory; it is blasphemous by its very nature. If "God, the Creator" really wanted to be believed in, and worshipped by man, He would have created him as His "Obedient Servant".

The Jihad that disgraces the dignity of God and acts as the most heinous tool of destruction against innocent and the helpless, cannot be a holy principle.

Since Jihad is anti-divine by its nature, it has got to be the tool of Prophethood, which enables a man (the Prophet) to pursue his personal interests in Divine clothing. The doctrine of Prophethood, in fact, is the apex of dominance--urge, which goads a person to seek maximum power through force, frivolity and feigning. Jihad uses all these methods to secure personal supremacy of Muhammad because it legitimizes violence by inspiring belief in the myth of paradise and encourages deception to win battles.

The Prophet Muhammad was an orphan without any paternal inheritance, yet he rose to be the ruler of Arabia and founder of the Arab Empire. It shows the magnitude of his dominance-urge, which he executed masterfully:

He prepared a plan of personal power and holiness in which God (Allah) acts as his factotum. Islam insists that:

a. To be a believer, the confession of Muhammad's Prophethood is the most essential element of faith because belief in Allah alone counts for nothing. Thus a Jew, a Christian or a deist is an infidel, and shall go to hell.

b. A person is not Muslim unless he treats the Prophet as the Model of Behavior and imitates Muhammad's way of life in all details. As he was an Arab, his non-Arab follower has to live as a cultural satellite of Arabia.

This is the reason that the Prophet bestowed very high reverence on his motherland and its institutions. For example, a Muslim, no matter where he comes from, is obliged to prostrate, at least five times a day toward Mecca, Muhammad's birthplace; he must not defecate facing this City; even after death, his body must be buried facing Mecca to qualify for Divine mercy,

The net result of this Arab-worship is that the non-Arab Muslims, especially from India and Africa, have more reverence for Arabia and less for their own countries. This is the attitude that has made them (non-Arab Muslims) the spiritual slaves of Muhammad's motherland at the expense of their own.

This is what makes Islam a complex plan of Arab Imperialism, although packed in an alluring box of internationalism. Stated simply, it means that higher the stature of a nation, the greater the prestige of its leader and cultural institutions. Again, greatness is achieved by might and not meekness irrespective of how moral, mellifluous or mesmerizing it may look. Only a mighty nation is the fountain of mirth, majesty and marvel. Thus, for making the Arabs a powerful nation, the Prophet turned them into a fighting force by prescribing Imperialism as the goal of their existence and appointed JEHAD as the fundamental doctrine for achieving it.

This statement is not based on fantasy but hadiths i.e., the sayings of the Prophet, which actually gladdened, guided and goaded the Arabs to stake their lives in bloody battles to secure secular ascendancy and paradisiac hopes. See the truth for yourself:

1. About the Jews, the Prophet said: "The Hour will not be established until you (the Arabs) fight with the Jews, and the stone behind which a Jew will be hiding will say 'O Muslim! there is a Jew hiding behind me, so kill him.'"

2. About the Turks, the Prophet said: "One of the portents of the Hour is that you will fight with people wearing shoes made of hair; and one of the portents of the Hour is that you will fight with broadfaced people whose face will look like shields coated with leather."
(Sahih Al-Bokhari, Vol. IV: 178)

Again, the Prophet said about the Turks: "The hour will not be established until you fight with the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight with people whose shoes are made of hair."
(Sahih Al-Bokhari, Vol. IV: 179)

3. About Khosrau (Iran) and Caesar (Constantinople), the Prophet said: "Khosrau will be ruined, and there will be no Khosrau after him, and Caesar will surely be ruined and there will be no Caesar after him and you (the Arabs) will spend their treasures in Allah's cause." He said, "War is deceit."
(Sahih Al-Bokhari, Vol. IV: 267)

Before I explain these hadiths, I ought to add that the Prophet Muhammad was not only a preacher but also a warrior. A hadith states that, when the Battle of Badr took place: "The Prophet was clad in his armor at that time. He went out saying to me (the narrator, Ibn Abbas): their multitude will be put to flight and they will show their backs. Nay but the Hour is their appointed time (for their full recompense) and the Hour will be more bitter than their worldly

failure."
(Sahih Al-Bokhari, Vol.IV: 164)

1. The Prophet was a warrior because he participated in battles wearing armor.
2. He actually led his armies with the sole purpose of winning battles because he believed that "war is de-ceit", and therefore he might resort to any tactic, which would produce the desired result. Yet he called him-self the "Mercy of Allah to entire mankind," which ought to include unbelievers as well, but it does not. On the contrary, it seeks their annihilation.
3. To make his people most zealous warriors, he not only trained them militarily but also brainwashed them with the doctrine of Jihad, which preached destruction of unbelievers in the name of Allah as the greatest virtue against all principles of morality. Its purpose was to make his followers indifferent to the appeal of conscience.

From the hadiths quoted above, it is evident that the Prophet had a keen desire to create an Arab Empire. So he expressed it as the will of God that the Arabs must build a huge empire to gain the pleasure of Allah. What a shrewd plan of Imperialism it was! To give it the Divine authority, he stated as a predestined fact that the Hour would not come until the Arab had smashed up the Jews and the Turks as well as the Iranian and Roman (Byzantinian) Empires. This is exactly what happened, enabling the Arabs to set up within twenty years of the Prophet's death an empire, which was larger than the Roman Empire that had required centuries to build.

The Prophet's imperial designs, of course, extended to both the East and the West, but as I am about to describe the Battle of Tours, it is desirable to concentrate on the Arabian thrust toward Europe.

Every invader, irrespective of his religion, is a predator, and his acts of brutality rank highly immoral, and thus pave his way toward hell but it is quite different in the case of a Muslim: his savagery is counted as an act of propriety, purity and probity by Allah, who guarantees to wipe off all the sins of a Muslim warrior (Mujahid): it is this strange Divine approval, which enables him to enter paradise inhabited by most beautiful virgins and boys.

Broadly speaking, a hadith (saying) of the Prophet Muhammad is a command to a Muslim. As we have seen, the already quoted hadiths clearly advocate decimation of the Jews, the Iranians, the Turks and the Romans. The Iranians were one of the first victims of Islam, and despite freeing themselves from the political hegemony of the Arabs, they carry the cultural and spiritual yoke of Arabia even in modern times.

To implement the message of the hadith that command subjugation of the Turks, Qutaybah, in 715 eventually conquered Kashghar (Chinese Turkestan) and is supposed to have even reached China proper. However, tradition bestows this honor on Nasr bin Sayyar, who between 738 and 740 reconquered these territories. In fact, the Apostolic mission was completed in 751 when the Arabs occupied al--Shash (Tashkand), and thus completed their supremacy in Central Asia. The Mongoloid people of these areas had adopted Buddhism, and Buddhist monasteries had sprung up in Bokhara, Bulkh and Samarkand. Since Islam is the only true religion of Allah, (according to the Arabian philosophy), they destroyed all vestiges of the Buddhist worship-centers to perpetuate their own creed for eternity.

However, the hadith requiring destruction of Constantinople must be interpreted in the context of the whole of Christianity because this City was the political Capital of this faith. Thus it is necessary to refer to the events that led to the Battle of Tours:

The first Arabian civil war, which ended with the assassination of All, brought Muawiyah to power. He was not only a tough soldier and a tactful politician but also a shrewd ruler. Realising the delicate state of his domestic affairs, he resorted to political expediency, and through the truce of 658 agreed to pay an annual tribute to the Emperor Constance II. However, Muawiyah, a zealous Muslim, could not ignore the hadith commanding conquest of Constantinople. Thus the truce meant no more than a stratagem. As the circumstances changed, he started hostilities against Caesar. Twice did his armies reach the capital of Christendom but without achieving the desired goal i.e. its capitulation, which had to wait until the arrival of the Ottoman Turks, centuries later. However, the Arab raids were not for fun; they assumed the form of razzias i.e.,

predatory raids, which were regularly conducted every summer according to the precedent set by the Prophet for his followers.

These incursions were fierce, fanatic and fatalistic. As early as A.H. 34(655), a fleet of Muawiyah scored victory over the navy led by the Emperor Constance II. This engagement which took place at Phoenix (modern Pinike) on the Lycian coast, is considered the first great naval success of Islam. This event is known as Dhu-al-Sawari in the Arab chronicles.

A Muslim reader may face a sudden volley of puzzlement to realise that the military campaign of A.H. 49 (669), which actually succeeded in reaching the high triple wall of Constantinople, was led by Munwiyah's son, Yazid, the crown prince, who stands so maligned in the world of Islam for killing Hussain (the grandson of Muhammad) and his family-members that even Devil envies him in notoriety.

Yet he was the commander of the faithful, who obeyed his orders enthusiastically in search of booty through menace, murder and mutilation. One wonders, how Allah will open the doors of paradise for the crusaders under the direction of Yazid!

May be I should also add that Yazid fought with such a fervor, fortitude and ferocity that he earned the title of "Fateh-al-Arab" (Hero of the Arabs). An attempt to conquer the Byzantine capital was itself an act of extraordinary courage. As his sword flashed, pushing the Christians backward, the battlefield rang with the slogans of "Allah-O--Akbar" and "Fateh-Al-Arab"; equally, his opponents showered similar praises on their own commander when he demonstrated his dare, defiance and dragonism inflicting devastation on the Arab invaders. According to the purifying merits of Jihad, Yazid was a Mujahid (holy soldier of Islam) dedicated to establishing its splendor, superiority and supremacy through the process of pillage, plunder and perdition.

In the campaign was also legendary hero Ayub al-Ansari, once the standard bearer of the Prophet. He was one of the few faithful, who had heard the Prophet predict fall of Caesar at the hands of the Arabs. His repeated recital of the hadith filled his fellow crusaders with an unusual zeal to humiliate the infidels by gathering maximum booty from them. Many were impelled to earn martyrdom, which is the guarantee of the greater prize of paradise that puts to shame the reward of pillage. Abu Ayub, a Companion of the Prophet, whose presence stamped Yazid's contingent with sanctity and honor, died as a valiant crusader during the siege of Constantinople. So sacred was the spot of his burial that it became a shrine even for the Christian Greeks, who traveled long distances to pray for rains and obtain celestial blessings. Centuries later, when in 1453, the Turks laid siege to Constantinople, some soldiers discovered the morning sun shower its rays on a tomb with uncommon profusion. It could not be the burial place of anyone but Abu Ayub. Since this discovery ranked as a miracle, a mosque was built on the site to honor his holiness; thus it rose to become the shrine of three nations - the Arabs, the Greeks and the Turks.

Since Abu Ayub had participated in the battles of Badr and Uhud in the company of the Prophet, his tomb was to serve as a heavenly inspiration for the Turks to carry out their military campaigns in the east and west for establishing a Turkish Empire to please Allah. May be they experienced similar moods of piety in relation to their European subjects as the Europeans did when, centuries later, they carried 'White man's Burden' in their Asian colonies: a wolf is proud of any pretense to maim, murder and mutilate, no matter how paltry, puerile and precarious it may be.

The mosque of Abu Ayub became the proud and pious choice of the Turkish sultans for holding "martial inaugurations" which carried divine succor for crumbling, humbling and jumbling the non-Muslims.

Since the campaign led by Yazid was attended by Abu Ayub, who had been a "friend and follower of All", glorifies it considerably, one is inclined to reconsider the status of Yazid, who was raiding the center of Christianity to uphold reverence of the Prophet's word. Though the campaign failed to execute the expectations of the hadith, it cleverly interpreted Constantinople as the entire Christendom, thus sowing the seeds of the Battle of Tours, which sought to threaten the followers of Jesus with perpetual humiliation.

Islam entered Europe via Africa when Musa Ibn Nusir came to hold the Arabian territories directly under the Caliph in Damascus. His father was one of the Christian captives, who had fallen in the hands of Khalid bin walid, the famous Arab general.

In Africa, the Arabs came in contact with another racial group, the Berbers, who once belonged to the Semitic stock. Though they had embraced Christianity, they were not Romanised, and mentally stood closer to their distant Arab cousins owing to their nomadic and semi-nomadic way of life. Their ethnic tendencies were aroused by the Islamic principle of Jihad, which promised rewards of wealth, women and wine through aggressive wars waged for "the glory of Allah"! They readily accepted Islam and became clients of their Arab masters. Their ferocity and fighting skills made a considerable contribution to the Arab Imperial expansion.

The conquest by Musa of the North African coast, as far as the Atlantic, prepared the way for the Arab advance into Europe. A freedman of Berber origin, called Tariq Ibn Ziyad, was appointed by Musa as his lieutenant. In 711, he crossed into Spain with an army of 7,000 men, mostly of Berber origin but had no commission to conquer Spain. It was purely a marauding expedition for seeking booty. He landed near a mount, which history immortalized after his name as the Jabal-Al-Tariq, later corrupted as Gibraltar.

On July 19, 711, when he met the armies of King Roderick at the mouth of the Barbate River, his forces had been supplemented to 12,000. Though Roderick had 25,000 soldiers at his command, their superiority of numbers was not good enough to compensate for their inferiority of spirit: he had deposed his predecessor, the son of Witiza, and thus, was looked upon as a usurper, having no legitimate authority to rule. In those days, it was a sin for a Christian to obey the laws of such monarchs. Again, robbing non-Muslims was an act of great piety for the followers of Islam. The Berber invaders dazed by the expectations of untold plunder, which also promised entry into paradise, in case of fiasco, were emboldened beyond measure and felt crazy for a battle. Defeat of the half-hearted Visigothic army was made sure by the political enemies of the King headed by Bishop Oppas, a brother of Witiza. Nobody knows what happened to Roderick, who seems to have vanished into thin air.

The marauding expedition of Tariq succeeded in occupying half of Spain within one year. It glorified the name of Tariq, the freedman; he had achieved this historical brilliance with an army of Berbers who had begun to envy the Arabian splendor, superiority and supremacy. Jealousy of Musa, the Arab governor, was aroused by the phenomenal success of Tariq. He raised an army of 10,000 pure Arabs with a view to dimming the Berber's shine of arms and hurried to Spain in June 712. Here one can see an element of racial jealousy, which explodes the myth of Islamic brotherhood. It also demonstrates that the Arab military excursions had nothing to do with the glory of Allah: they were rooted in the lust of loot and imperialism, and Allah's name was used as a means to make the viciousness of misdeed and murders look as righteousness of pious and proud actions.

The true color of this campaign emerged with full intensity when Musa met Tariq in Toledo. Charging him with insubordination for not halting in the early stages of the expedition as ordered, he spanked and reviled Tariq publicly and then scourged him mercilessly and finally put him in chains as an ignominious prisoner to magnify his guilt. Having humbled his lieutenant, Musa proceeded to complete the conquest of Spain for decorating himself with the laurels of the triumph. What is really amazing is that, after all this disgrace, Tariq still served such an arrogant and egoistic master in his campaign. Obviously, Tariq's misconduct was a stunt, otherwise he could not have been trusted,

At this point one ought to note the irony of fate: during autumn of the same year, the Caliph al-Walid summoned Musa to appear before him in distant Damascus. He had been charged with the same offense as Tariq - exceeding his authority by invading a foreign country without the consent of his superior i.e. the Caliph.

Lust for power overrides all considerations. The Caliph, whose dominions Musa had extended, forgot all his services to demonstrate who held the real power and thus privileged to decide the matters of peace and war. With a view to expressing the size of his benefits to the Imperial cause, Musa took with him a huge train of spoils, which included four hundred Gothic nobles fully dressed in gold coronets and girdles; a sign of the Divine blessings, the train also included thirty thousand most delicate European women, whose beauty was more radiant than the jewelry they wore; among them were also handsome young boys of exquisite white and pink hues destined to embellish the male seraglios of the Caliph and other Muslim notables. Nobody knows the exact size of the treasures that Musa carried with him to appease and please his

master but they were certainly enormous and had been bestowed by Allah upon His servants, the Muslims, as a sign of mercy, which was an act of extreme misery to those who had been robbed, ravaged and ruined. Well, then this is what Jihad is all about.

As the train of spoils entered Tiberias (Palestine), Musa received a secret message from Suleman, the brother and heir-apparent, that as Al Walid, the Caliph, was seriously ill, he must delay his entry into the Capital. It was Suleman's ploy to claim the glory of victory and booty for his own reign, but it did not materialize because Al Walid recovered temporarily. Having heard the tales of extravagant plunder, crowned with fabulous luster of female and male beauties, the Caliph relented and received Musa favorably. The magnificent Ummayyad Mosque was decorated where he was rewarded with Imperial praises and courtesies.

Among the numerous gifts that Musa presented to his master, was a superb table (maidah) whose craftsmanship went back to the reign of Solomon, the Wise. This superb Jewish ruler, who enjoyed the pleasures of 300 wives and 700 concubines, was extravagant enough to adorn every inch of the table with the most precious diamonds and rubies that he could lay his hands on. Solomon was a great poet whose imagination was enriched, not only by sagacity but also erotic lavishness, which called for a huge harem of intoxicating beauties gathered from his own subjects, Egypt and many other lands. Thus he was also a lover of arts and its underlying mysteries. The said table was more conspicuous for its craftsmanship than the glitter, gloss and glow of its gorgeous stones.

According to the legend, this unusual table had been removed from Jerusalem to Rome by Romans, who were eventually deprived of it by the Goths. Inspired by the splendors of Solomon, every Gothic King vied with others during his reign to embellish it further with grace, gaiety and grandeur to carve his name in the annals of aesthetics. When Musa plundered this table, it was kept in the cathedral at Toledo; the Bishop had 'borrowed' it from the Lord for his personal use. Obviously, it was a sin for the Bishop because the Lord does not hold accountable his own representative for their misdeeds.

From the stories of the marvel, mystery and majesty, surrounding the Jewish table, it appears that its different parts could be detached and reassembled easily without any harm to its appearance and dignity. It is said that Tariq, having been bewitched by it, removed one of its legs and then dramatically produced it when the table was being presented to the Caliph. He obviously wanted to draw royal attention to his own person.

Though Musa's magic worked on Al Walid, it had exactly the opposite effect on Suleman, who succeeded him. He brought him before a partial judge, who found him guilty of vanity and falsehood. Musa was whipped publicly; stood a whole day in the blazing sun before the palace gate until he begged for exile to Mecca as a pilgrim. He was granted this request but his entire property was confiscated. History has noted that this conqueror of Africa and Spain lived as a beggar in Wadi-al-Qura, a remote village of al-Hijaz.

Musa, destined to be a mendicant, was a zealous Muslim and planned to carry out the hadith, which demanded subjugation of Constantinople. His designs are known to history; he thought of Spain as the first step to bring Europe in the fold of Arab Imperialism. In fact, he had planned to cross the Pyrenees with the intention of entering France and Italy to establish the Islamic rule there. What goaded him more fervently was his desire to preach the Koranic tenets from the pulpit of the Vatican. Once the Arabian grip had been tightened on these Christian lands, he would love to conquer Germany and then gradually proceed to Constantinople to realise the full blessings of the prophetic hadith.

The dream that Musa failed to materialize, did not die with him because it was not personal to him; it emanated from a hadith, which commanded destruction of Constantinople, the Christian seat of power. In 717 or 718, al-Hurr Abd-al-Rahman al Thaqafi took up this sacred cause.

Behind this sanctity of purpose lay the lust of plunder provoked by the riches of French convents and churches. Thus, al-Hurr started the raids that were continued by his successor al-Samah Ibn-Malik al-Khawlani. In 720, his luck ran out at Toulouse, the seat of Duke Eudes of Aquitaine where he was offered effective resistances by the French fighters. Here al-Samah died.

Now we are nearing the moments of the Battle of Tours, known as the Bataille de Poitiers in France. This city had become the spiritual pulpit of France owing to the body of Saint Martin, which lay buried there. Ordinary Christians, who preferred the paradisiac blessings to the

worldly comforts, saved every penny to make votive offerings at the shrine. Though the offerors' flesh had been made lean by starvation, the guardians of the shrine enjoyed layers of corpulence without suffering any qualms of conscience. The popularity of Saint Martin had lent a good deal of prestige to the local churches and convents, which boasted of gold plate and costly goblets as the results of pious offerings.

The year 732 is a landmark in European history because this is when Abd-el-Rahman Ibn-Abduallah al-Ghafiqi, successor of al-Samah, as Amir over Spain, advanced through the Western Pyrenees. In fact, this is the year that also marks the first centennial of the Prophet's death. During these 100 years, the Arabs had succeeded in establishing an empire which was greater than that of Rome at its zenith. It extended 'from the Bay of Biscay to the Indus, and the confines of China and from the Aral Sea to the lower cataracts of the Nile'. Still, the Prophet's command concerning Constantinople had not been fulfilled: the expected victory at Tours was to lead to the realization of this holy aim.

As flowers attract bees, an infidel's wealth entices a Muslim to declare Jihad against him to plunder it. Saint Martin might help the French to secure comforts of paradise in the world-to-come but, in this life, his wealth-gathering tomb coaxed all the discomforts of the Islamic sword, which flashed in search of booty.

Though the Battle of Tours is one of the decisive events of history, its exact location has not been established. Some historians believe that it was fought at Mussais-la-Bataille, six miles south west of Chatellerault. Others think that it was not one but a series of running engagements ending near Poitiers in the defeat of Abdur Rahman, the Chief of Cordoba (Spain).

However, there is no doubt that the major engagement of the Battle took place between Tours and Poitiers. The French had given no cause for the Battle: its excuse was determined by Allah, who had laid on the Muslims to suppress, slaughter and seduce non-Muslims until they accept Islam or surrender and pay tribute to acknowledge their inferiority. Tours attracted this predatory expedition from Spain because it was a Christian spiritual center, also ebullient with worldly treasures. Obviously, Jihad was the most suitable action which could guarantee submission of the infidels through plunder and carnage.

The hitherto victorious Arab onslaught was in for a rude shock. The invaders were met by Charles, whose valor, tenacity and martial wisdom earned him the famous surname Martel i.e. hammer; he smashed the Islamic dream in the West. He was not the King of France but the Mayor of the palace at the Merovingian Court; owing to the authority he wielded, he was considered as the de facto ruler.

Provinces of Gaul (France) were ruled by the descendants of Clovis, who was known for his military prowess, but they did not possess their ancestral qualities. However, all was not lost. Among the French chiefs was one Eudes, the Duke of Aquitaine. He was bold enough to usurp king's authority in the southern provinces of Gaul. To acknowledge him as a Christian hero, the Goths, the Saxons and the Franks, united under his standard to fight the Islamic aggressors from Spain. To start with, he proved a successful leader: he repelled the first invasion of the Saracens (Arabs) led by Samah, lieutenant of the Caliph. In this engagement at Toulouse, Samah lost his life and army.

To the Arabs, the Christian victory was unthinkable because it brought shame on the faith that had been incredibly victorious so far; it also kindled the revengeful instincts of the Arabian occupants of Spain, who earnestly longed for an opportunity to put the Christian infidels in their place.

When a nation is destined to rise and prosper, it experiences an amplitude of heroes. That was the time when the Arab national star was racing toward its apogee. Abdur Rahman, who had been restored to his high position by the Caliph Hashim, led his military campaign, which was both punitive and predatory. His first task was to deal with Munuza, the rebellious Moorish Chief, who had become an ally of Eudes in return for his beautiful daughter. This expediency though later turned into a nuptial tie, was looked down upon by the French, who had a live sense of national honor. The Moorish chief was subdued and beheaded. His French widow was counted as an article of booty, and suffered the same fate as other pretty women of the vanquished nobility. She was sent as a present to the Caliph at Damascus, who like his predecessors, had become a connoisseur of pretty flesh and delicate manners.

Having dealt with Munuza, Abdur Rahman marched on and surprised the Eude's camp on the banks of the Garonne and heaped a shattering defeat on him; thereafter, he stormed Bordeaux, set its churches on fire and demolished people's homes mercilessly. The fate of the Christians was a picture of flaming hell. Historians have not been able to estimate the number of the slain, which is 'known only to God'. The inhuman devastation that the Saracens perpetrated in the countryside far excelled the Mafia-type vulgarity, brutality and savagery of modern times. These worshippers of the Most Merciful Allah proved to be the most merciless killers, whose atrocities surpassed the scenes of torture described in the books of the Old Testament. The romances of chivalry have, however, been created from these tales of abomination, which please and tease readers according to their aesthetic taste and psychological leanings.

Abdur Rahman came face to face with Charles Martel at the junction of the Clain and the Vienne between Tours and Poitiers. Charles, the illegitimate son of the elder Pepin seems to be one general, who had studied not only the military tactics of the Arabs but was also aware of their psychology, and the factors that motivated it. He knew that the Muslim zealots fought for booty; they called it Jihad, the most sacred fighting, because all their moral outrages were reckoned as acts of piety by Allah, who, instead of punishing them with hell-fire rewards them with the luxuries of paradise. Considering the unusual nature of the Islamic ethics, which treats vice as virtue in the guise of Jihad - a process fully committed to robbing and murdering non-Muslims, Charles adopted a very shrewd policy to beat the Muslims with their own stick.

Though half of his country had begun to suffer from domination of the Saracens, he betrayed no symptoms of panic associated with haste and fear. Historians have not paid proper respect to Charles's tactful delayed preparations for the Battle. Judging by his military genius, it is not difficult to conclude that it was all intentional on his part: he wanted the Saracens to plunder as much as they could. This pillage had the in-built cover of protection for two reasons: firstly, he wanted their greed for booty to reach the point of saturation so that they had no further desire of looting and secondly, he planned to make them immobile under the burden of their plunder.

Added to the military genius of Charles was his personal courage and zeal of patriotism. The series of engagements called the Battle of Tours, lasted for seven days. During the first six days, the Saracens held the upper hand but, on the last day, the fortunes of the combatants were reversed. There was Edes along with his men to avenge his honor; voluntary German allies of Charles displayed their proverbial fighting skills and the chivalrous thrust of Charles and his Frenchmen, whose country's destruction had made them wild, became oblivious of the word: retreat. The Saracens started losing ground, yet their retaliatory pugnacity showed no abatement; their cries of 'Allah-O-Akbar' (God is Great), which still radiated their usual terror and tenacity, could have routed the European forces, but the Lord Jehova seemed to have come to the aid of his Christian worshippers. As evening was about to spread its murky net, Abdur Rahman received a fatal blow and the Saracens became leaderless. There appeared a disorder in their rank, but they did not take to a cowardly flight. The black curtain of night acted as a barrier between the deadly foes.

Strange as it may seem, now the same spirit of Jihad rose to shatter solidarity of the Muslim combatants, which had acted as their uniting force. In fact, the wisdom of Charles that he had displayed with regard to satiating the plundering greed of Allah's soldiers, asserted itself in the form of Christian victory that was to seal the Arab fate in Europe and save civilization from infinite regression.

Members of the invading armies were not purely Arabs: they had an equal number of Berbers, who claimed Arab descent, perhaps out of inferiority complex but were equally African nomads having distant racial ties with Arabia. The Berbers were paid lip sympathy by the Arabs for their fortitude, fearlessness and fighting skills. They had accepted Islam owing to the doctrine of Jihad, which served them well to alleviate their poverty and also give them a say in administrative affairs of the government. Thus, the real relationship between the Arabs and the Berbers was waging Jihad for booty. Though this process was completely horrendous, it disguised its ugliness as the command of Allah and thus declared the sour as sweet, blight as blessing and bleak as bright.

The Muslims had gathered a lot of booty before Abdur Rahman was slain in the battlefield. This enormous loot was affecting them on two counts: firstly, it had become cumbersome to their mobility, and secondly, they had got what they wanted. Why enter further clashes? It is only a hungry wolf which searches for a lamb; and the satiated one has no such need.

Having lost their leader, the Saracens were in a critical position. It was not possible to elect instantly a military commander of AbdurRahman's stature to win the field; unending dissension was bound to be fatal not only to their lives but also their looted possessions. While gaining plunder is Jihad, losing it is contempt of Jihad. So, the Saracens decided to retreat under cover of darkness leaving the glory of the Battle of Tours to Charles Martel.

It is an irony of history that Jihad, the sacred vehicle of plunder, which gave Islam a tremendous boost through booty gained in the Battle of Badr, turned out to be the biggest hurdle to the expansion of Islam in the West owing to the massive pillage in France which they earnestly tried to protect at the expense of the sacred spirit of fighting. It reveals the true nature of Jihad. Lesson of the Battle of Tours proved so terrifying that the Arabs never resumed the conquest of France again.

What is the significance of the Battle of Tours?

1. It was a brilliant victory of the Christians over the Muslims, whose rule came to be confined to Spain. This victory gave the Christian powers a measure of self-confidence and also established that the West would form the spiritual domain of Christ, and not Muhammad's. Not only that, the Christians would eventually carry on Crusades for four centuries to stem the tide of Islam. It could not have been possible without the consciousness engendered by the Battle of Tours.

2. The sense of unity that the European Christians gained over centuries, is owed to their anti-Islamic attitudes, and a study of the Crusades testifies to this fact.

3. The more important aspect of this Battle is cultural, which is better understood when we examine the history of Muslim Spain:

Of course, there was religious tolerance but not to the extent that it has been claimed. The Jews, who supported the Muslim rule, did well, but it was usually difficult for the Christians to secure high positions in the governmental hierarchy.

The Arab culture had deformed the European way of life in Spain. The Christian men had to be circumcised like the Muslims in the interest of national hygiene. The sacred Christian doctrine of monogamy was violated by the Christians themselves. They set up vast harems and also practiced pederasty on a large scale in the Arabian fashion. There was no dearth of Christian women, who observed purdah; the number of Christian converts to Islam were steadily rising all the time. In fact, people of Muslim Spain felt proud of emulating their Arab masters; thus, in manners and dress, they became more Asians and less Europeans.

It is not usually appreciated that the Western civilization is mostly an offshoot of the manners and etiquette that were developed in the French court. All European courts eagerly imitated them. This is what created Western culture.

Had Charles Martel lost to the Saracens, there would have been no French Court, and no Western Civilization. Instead, Europe would have become a cultural satellite of Arabia like all Muslim nations.

Here, I ought to add that what Rome or Constantinople offered and propagated was not the Western civilization in its modern sense. These two centers were custodians of the Middle Eastern tradition as handed to them in the form of Christianity. The Western civilization is represented by the spirit and elegance of the Magna Carta and the French Revolution: they both are indebted to the French Court for their initial development. Had the French lost the battle of Tours to the Saracens, there would have been no French Court with its chivalrous traditions, which lifted the status of the European women, lending color, taste and beauty to culture. This is the foundation of the Western aesthetics, fine arts and equality of sexes.

3. Finally, I should applaud the Arabic arts and sciences as they prevailed in Spain and Sicily. They were certainly much higher than what the Europeans practiced but they suffered from a serious disability: they were severely restricted by the puritanical faith imposed by the Koran, which treats woman as a sexual toy and forbids indulgence in fine arts such as painting, drama, music, dance and statuary. Still worse, the Islamic politics, as now, was dominated by the vehemence of faith, and the power of mind was not allowed to solve difficult situations.

Everything had to be done the way the Prophet did centuries earlier. This fundamentalism acted as the bane of the Islamic cultural and scientific advancement, and the Muslim society became regressive all over the world.

The Muslim world is benefiting from the Western scientific advances, though cursing the West at the same time to lighten the burden of inferiority complex.

Had the Muslims won the Battle of Tours, entire Europe would have gradually become a part of the Arab political and cultural dominions. Exactly the same conditions of ignorance, backwardness and intolerance would have prevailed in Europe as they do in the Islamic world today; the modern scientific revolution and international social enlightenment by way of human rights and civil liberties, could not have come into existence; civilization would have become regressive and stood at the same level as it did 1400 years ago during the time of the Prophet Muhammad.

those who can imagine the socio-political conditions of the early 8th century Europe, will know that I have not resorted to exaggeration in analysing the historical significance of the battle of Tours.

I salute the memory of Charles Martel and his brave French and German combatants, who paid a huge tribute of blood and bones to save and promote human civilization.

Chapter 9

The Spiritual Arab Imperialism

Though the concept of Jihad that the Prophet Muhammad devised, is unjust and anti-human, it served as the tool to establish a Secular Arab Empire, which by its nature, ultimately leads to the creation of a Spiritual Arab Empire the same way as a larva eventually develops into a butterfly. This Islamic phenomenon is unusual, and thus deserves serious attention.

All chapters of the Koran, except one, commence with the words: "In the name of God, the Merciful, the Compassionate." Unless mercy and compassion are the biggest joke, Allah (God) cannot hate unbelievers and order their plunder, massacre and enslavement for the sheer 'crime' of not acknowledging Him.

If we bear in mind that according to the Koran, Allah is the Creator, Almighty and All-knowing, then the concept of Jihad proves Him to be the most incompetent person, who knows nothing about justice, mercy and compassion. Since His greatest passion is to be acknowledged as the Only True Lord and worshipped as such, it was His duty to design man in such a way that humans should have been born circumcised and faithful. Since this is not the case, Allah is surely a failed Creator, who is neither Almighty nor All-knowing because He wants to impose circumcision and the Arabian faith (Islam) on people through torment, tyranny and torture. To judge the creative fiasco of Allah, it is sufficient to know that out of six billion people, who inhabit the earth today, only about one billion are Muslims. It means that well over 80% do not want to practice Islam, yet they carry the Divine threat of forced conversion through the edict of Jihad.

Just ponder over the vastness of this universe, which exceeds trillions of stars and planets, bound by the authority of an unbending and neutral law. If God is the controller of such an immense and wonderful world, He cannot be so mean, miserable and miscreant to terrorise mankind into submission. He has got to be Lenient, Loving and Liberal towards humans who need mercy and understanding owing to their innate infirmities. The Allah, who is compassionate in words only, but cruel in action, does not deserve man's respect or devotion. This is the logical interpretation of Jihad, which makes it the most defamatory, derogatory and denigrating medium to injure the dignity of God.

One should also remember that, according to Islam, even such people do not qualify as faithful, who believe in God but not Muhammad; they are subject to a permanent threat of Jihad and deserve all the disgrace, devastation and despoliation, reserved for the pagans. Obviously, Islam is the decorative description of Muhammad, and Allah is just a convenience to serve his cause. The Prophet, in reality, sought his own Lordship through the glory of his motherland.

Common sense demonstrates openly that Jihad has nothing to do with Allah, who being Almighty, does not require human sword to sustain His greatness. Thus, this device was invented to create a Secular Arab Empire where Islamic laws were enforced to install Muhammad as the fountain of political and legal authority, and people could be psychologically manipulated to believe in his Prophethood for forging a Spiritual Arab Empire, as well.

This is not libellous thinking but a fact of history: over fifty countries, which were once pagan, but practice Islam today, though now free from the political dominance of Arabia, have become spiritual satellites of Mecca: they all receive their moral and cultural guidance and control from the Land of Muhammad. Something is good or bad because this is how it is looked upon in Arabia!

At the death of the Prophet, most of his followers, who had accepted his creed out of greed, which was gratified by the booty they received through his military campaigns, reneged on Islam. This mass movement known as Riddah (apostasy), proved a test of strength for Abu Bakr, the first Caliph, who decided to use force against the seceders for re-converting them to Islam. Yet the Muslim scholars pretend that there is no coercion in religion!

Pacification of these people, whose minds were being attracted by several other Prophets that had sprung up at the same time, suggested the remedy known as "Carrot and Stick," and not just the stick. Abu Bakr was a wise man; following the tenet of Jihad, he declared a military expedition against Syria and persuaded the people of Mecca, al-Taif, al-Yemen, Najd and al-Hijaz to participate in it to gather booty, which Allah had declared "good and lawful."

This lure of holy loot proved an effective fillip for the hungry Bedouins to re-embrace Islam and invade innocent people. So great was the force of this divine earthquake that it turned into rubble the great edifices of civilization, which had been flourishing in Iraq, Persia and Egypt.

It requires several volumes to narrate how each country that was initially a part of the secular Arab Empire, gradually became a component of the spiritual Arab Empire. Therefore, I shall give a brief description of India only to annotate this tragic process of history:

To understand the following discussion, it ought to be understood that except for the last two centuries, India has always been the richest country in the world. This is fully attested by the fact that history of all the great diamonds of antiquity goes back to this country: Koh-i-Nur, Darya-i-Nur, Great Mughal, the Florentine, the Sancy, the Shah, the Regent, the Orloff - all originally belonged to India. Obviously, the mining of diamonds and the art of processing them, first started in India.

The foreign predators were attracted by the Indian wealth. It is the riches of this country that enabled Shah Jehan to build the Taj Mahal at a staggering cost of 230,000,000 dollars to celebrate his love for his wife. Without Indian wealth, this monarch could not have seated himself on the Peacock Throne costing 7,000,000 dollars. Nor could he have possessed elsewhere the two underground strong rooms each having a capacity of 150,000 cubic feet, packed with precious stones and metals.

History has also noted that Warren Hastings, the British Governor General, was so impressed by the highest standard of luxury practiced in India that he ordered to strip the Khas Mahal (Shah Jehan's palace) of its royal bath and the unusually sumptuous bed. He brought them to England and they were presented as a gift to King George IV. His majesty had no hesitation in accepting these two second-hand Indian items to adorn his imperial chambers!

Muhammad Bin Qasim was the first Muslim predator, who invaded India in 710 A.D. His pillage amounted to 600 million dirhams in addition to several thousand slaves. It was a fantastic sum of money in those days. Naturally, it reduced the Sindh province to penury. This punitive plunder had a religious purpose, too. He forced the brahmins to beg in the streets for displaying the displeasure of Allah against those who served the cause of idolatry.

The tale of despoliation associated with Mahmud Ghazanvi, one of the biggest robbers of history, who suppressed the Indian psyche for a thousand years through systematic persecution, plunder and perdition, is simply hair-raising. It shows that those who cannot guard their wealth, amass it only to invite derision, degradation and destruction.

This man had developed addiction to booty, barbarity and brutality the same way as in modern times people become hooked on hard drugs. He committed these crimes against humanity in the name of Allah, who expects His adorers to destroy all idols and worship Him only, without ever explaining why worshipping visible statues is bad but worshipping an invisible idol like Himself (Allah) is good. If it was really good to worship Him, He should have created everyone with the urge to worship Him exclusively. He has not done so, yet He enjoys the massacre, mutilation and misery of those who do not believe in Him. Such a God is totally devoid of virtue and must be shunned by virtuous people.

Mahmud Ghazanvi, addicted to looting, made it his profession to raid the rich Hindu temples in India. The Hindus, who had developed the habit of adorning the statues of their gods with gold, diamonds and rubies, but ignoring their national defence and welfare to save money, had the same attraction to this thief as a lamb has to a wolf, a sparrow to a hawk or a pretty damsel to a rapist.

He raided India no fewer than seventeen times. In 1001 A.D. when he defeated Jaya Pal, he made him pay a ransom of 250,000 (gold) diners and also surrender his necklace valued at 200,000 diners with a further penalty of 400,000 diners that his (Jaya Pal's) relatives were made to pay for the sheer crime of being related to the Chief Idolater of the Punjab.

His invasion of Multan (1005-6A.D.) brought him 20,000,000 dirhams in ransom. Even greater sums he exacted by various ruses: for example, he fined Nawasa Shah 400,000 dirhams when he renounced Islam to re-embrace his old Hindu faith. Sack of Bhimnagar in Kangra yielded him a booty of 70,000,000 dirhams in addition to diamonds, jewellery, gold and silver ingots weighing over five tons. The "piety" of Mahmud heaped an untold impiety on the jewel-laden statues of Bhagawan at Mathura, who did not lift a finger to defend himself but let those pious Hindus, who tried to protect His honour, be slain in thousands. So huge was Mahmud's haul at Mathura that nobody has been able to guess it correctly. The lowest estimates state that it included 98,300 Misqals of gold, which the five idols of the temple wore. What an expensive taste Bhagavan had! In addition, there were two hundred idols made of pure silver, and weighed at least ten tons. The suburbs of this holy city had to pay 3,000,000 dirhams in penalties and confiscations. However, his plunder of Somnath, which yielded him 20,000,000 diners (gold coins) must have finally gratified Allah because thereafter this vicious looter never returned to his favourite hunting grounds in India.

Besides Mahmud, there were several other Muslim predators, who were attracted by the fabulous riches of India. For seven centuries, they financially raped this beautiful land of Lakshmi, packed with gold, diamonds, rubies and pearls. This greed for plunder, sharpened by appetite for murder, is called Jihad, and considered the best form of worship and the guarantee of paradise!

The Muslim invaders belonged to several nationalities: the Arabs, the Turks, the Persians, the Afghans and the Mughals. After yoking India with a rule of seven centuries, they still remained as foreign dynasties and refused to identify themselves with India as a nation. This is the reason that they pursued narrow family interests at the expense of India. The fiendish selfishness of these ruling houses is confirmed by the fact that over such a long period of time they did not build one university or a hospital of national value. Their only achievement was to build the most luxurious private brothels known as harems, sumptuous palaces, exquisite family gardens and the most ostentatious buildings such as Taj Mahal to celebrate their romantic ventures replete with lust, lewdness and lechery.

Since they lived and died as foreigners, they did everything to promote their dynastic interests and demoted all that could benefit the country where they were born, enjoyed life and were eventually buried. As they ruled with coercion, consent of the people was as alien to them as they were themselves to India. Their religion, which prescribes that Muslims are God's party, but non-Muslims are Satan's party, and therefore, the former must humiliate, harass and hunt the latter, was the real cause of the rulers' active hostility towards their subjects. In fact, this tenet of Islam made it obligatory on the Muslim monarchs to treat India as Dar-ul-Harb i.e., the battlefield, where peace is forbidden to make persecution fashionable and all tyranny, torment and torture is justified by the set goal of the perpetrators.

Because the ruling cliques of India failed to feel themselves as Indian nationals, they took no step to educate the public, raise their economic standards or strengthen the country's defences as a measure of national safety. Small wonder that India became regressive under the long Muslim rule, and the memories of these peregrine persecutors fill the local population with total

disrespect, disgust and detestation. Had they made India their home and treated their subjects as their nation, the people of India today would have thought of them as their heroes irrespective of their religion. They will continue to be the focus of their eternal curses, and quite rightly.

It seems appropriate to quote the British history in this context to highlight the atrocious attitudes of these Muslim rulers towards India:

Henry VII was a Welshman, who had a phoney title to the throne of England, but when he succeeded in establishing his rule there, he became the best Englishman despite his difference of language and culture. His son, Henry VIII, not only breathed a new spirit of nationalism among the English by various means but also set the trend of rule-by-consent by encouraging the Parliamentary process, which has become the most popular form of government all over the world. Queen Elizabeth I, turned out to be such a great English woman that she laid the foundation of the British Empire, which eventually devoured India by dethroning the Mughal dynasty. No wonder, little England became Great Britain, but India, despite its greatness of territory and economic resources, shrank to become a political dwarf! Henry VII and his descendants are naturally national English heroes whereas the Muslim rulers of India are plain traitors for having no nation behind them, at all.

This difference arises from the fact that the Muslim rulers treated India as Dar-ul-Harb owing to their faith, which incites them to mistreat non-Muslims through a permanent process of oppression and humiliation. However the vastness of India, which required much larger numbers of the ruling elite to enforce foreign despotism effectively, worked even more injuriously against the Indian interest because these outlandish tyrants started an active policy of converting the Hindus to Islam for creating a class of stooges to assist them in their task of governing. This is what led to the vicious doctrine of Divide-And-Rule. This conversion assumed alarming proportions during the reign of the Mughal Emperor Aurangzeb: his religious bigotry proved to India what eclipse is to sunshine, frost to flowers and water to fire.

India had been led astray by a long period of economic prosperity, and philosophical cogitation, which encouraged intellectual indulgence at the expense of deed, dare and diligence. Behind this national apathy, however, lay a strong fortification of the Vedic tradition based on sword, sacrifice and self-reliance. Thus, Maharana Partap, Guru Tegh Bahadur and Shiva Ji proved extremely threatening to the stability of the foreign rulers, who being a tiny minority in the country, could not hold the huge majority in abject subjugation indefinitely.

They desperately needed a check against the impending doom. Islam was just the cure for the situation: the Arabs, wherever they went as conquerors had propagated that "all Muslims are brothers" (), meaning that there is no nationalism in Islam, and all faithful form the One Party of Allah, who stand against the non-Muslims, the Party of Satan. However, this brotherhood, in practice, made the Arabs the masters and the indigenous Muslims as the slaves who, carried the yoke of subordination for the love of Muhammad!

History demonstrates that as a general rule, the vanquished usually suffer from a psychological insensibility which lowers their power of reasoning and they feel happy to dance to the tune of their masters. In fact, it is like a circus-lion whose sense and prowess has been minimised by the trainer to reduce him to the level of a puppet-on-a-string, which has got to act in accordance with the string that is being pulled.

Using the well-tested prescription of "carrot and stick," the foreign rulers of India carried out mass conversion of the Hindus: they provided fairly high offices to the converted Muslims, granted them landed estates and titles and offered them marital facilities and political privileges such as freedom from poll tax and the social distinction of being a Muslim, which apparently meant that he belonged to the ruling clique, though in reality he was no more than a stooge, who was there to serve the will of his foreign masters: nobody can deny the fact that members of every ruling dynasty, whether it be Arab, Persian, Turk, Afghan or Mughal, thought of the converted Indians as members of the ruled class, who were inferior, lower and abject.

To show appreciation of the "benevolent attitude" of their outlandish lords and their adherence to the new faith, which gave them a spurious sense of brotherhood, they felt obliged to sever their ties with their own motherland and act in the interest of these foreign dynasties. This was a strange phenomenon of national treason in the guise of faith!

Since Islam declared India a Dar-UI-Harb and the Indians as Kafirs i.e. the enemies of Allah, the foreign rulers also maximised the dosage of faith to the proselytes for quickening the process of turning them against their own motherland and brethren. To perfect this art of traitor--manufacturing, these monarchs secured the services of Sufism for proselytism, though this creed is the exact antithesis of the Islamic faith, because it blends the pantheistic principles with the monothestic doctrine, but it did not matter a jot to the dominance-seekers; they were more interested in political power and less in Allah, who was just a means to achieve this end. These Sufi saints, who founded the Mystical Orders known as Qadriya, Chishtiya, Naqshbandiya, Suharwardiya, etc., and acted as spiritual patrons of the royal courts, were also foreigners, who came to India for perpetuating the rule of their countrymen in the guise of "Islamic Mysticism," which has no real foundation in the Koran and hadith. The truth is that their mysticism is an extension of the Upanishadic teachings founded on the doctrine of Brahma. These outlandish saints learnt the mystical lore in India and imposed it on the Hindus as Islam to deviate them from their ancestral path. Thus, the Hindus converted to Islam began to think of themselves as a Separate nation!

As stated before, these Muslim rulers were interested in Allah as long as He served their purpose to fool, school and snool the newly converted Muslims. Even then, they acted as the ambassadors of the Arab values because without looking devotees of Islam, they could not practice the formula: divide and rule - which is founded on the distinction of Momin (Muslim) and Kafir (non-Muslim), requiring the former to pester, persecute and plunder the latter to please Allah, the Most Munificent!

These remarks apply to all Muslim rulers of India, who needed support of sufficient indigenous population to make up their lack of numbers for backing their hegemony; thus they desperately wanted to convert the Hindus, who, despite knowing their Indian lineage, pretended to be a part of the Muslim nation for worldly gains and to hide their inferiority complex, which arose from their second-class citizenship. They even went further: they changed their Hindu castes to become Sayyad, Qureshi, Farooqi, Siddiqi, Mirza, Malik, etc. With this, they marched their hatred of India and Indian culture, to give this veneer the colourful air of reality. So great was their zeal to appear what they were not that treason to them looked as the truth, perfidy as probity, and deviation as devotion.

Let us look at Aurangzeb, the Mughal Emperor of India. He is considered a specimen of Islamic piety and thus considered a saint who, despite being one of the most powerful rulers of history, is said to have been so parsimonious that he made caps and copies of the Koran with his own hands and sold them to make his living:

Was Aurangzeb's character really Islamic? Of course, Islam is cruel to non-Muslims but it advocates a policy of leniency, love and liberality towards the faithful. His conduct does not demonstrate any of these virtues: for nine years, he imprisoned his own father (Shah Jehan), who died as a prisoner, whereas the Koran and Hadith command children to show respect and obedience to their parents (if they believe in Allah and the Prophet). He murdered all his brothers to gain the throne. In fact, he was a usurper because Shah Jehan had appointed his eldest son Dara Shakoh as the Crown Prince to succeed him. Being a despot, his word was the law that must have been obeyed by Aurangzeb. Again, Islam allows expenditure which is just and necessary and forbids extravagance, but he opened the door of his treasury to complete his mother's tomb known as the Taj Mahal (when Shah Jehan was in prison). It should also be noted that Islam expressly prohibits tomb-building but he erected the most sumptuous tomb known to history!

With a view to widening the rift of Momin-Kafir, he literally demolished thousands of Hindu temples, disqualified the non-Muslims from civil service except when it served his dynastic purpose; with a view to forcing Hindus and Sikhs to embrace Islam, he not only subjected them to the detested poll tax to kindle religious hatred against them but also adopted the open state-policy of forced conversion. The Sikhs who resisted it valiantly, suffered most terribly.

In fact, like his Muslim predecessors, he wanted to found his dynastic rule on Indian humiliation through a strong dosage of unflinching brainwashing, which Islam provides by the concepts of holy plunder, paradise and sex-after-death. This results in a strange form of insanity, which not only induces intoxicating day-dreaming but also persuades a dog to fall in love with a cat, makes a serpent worship a mongoose and convinces a dove that eagle is its best friend!

The religious environment that Aurangzeb created during his long reign, was infested with the hatred of India and her cultural values to such an extent that most of the Hindus-converted-to-

Islam became a source of permanent insult, insincerity and insecurity to their own Motherland, whose honour they wanted to sacrifice at the Arabian Altar of Glory that the Prophet had prepared so assiduously. This is what makes Islam the ambassador of the invisible Arab Spiritual Imperialism: its beauty is that the lamb wants to be devoured by the wolf voluntarily!

The real purpose of Jihad was to establish an Arab Empire with a view to converting people to Muhammadanism, which is a complex, yet an alluring euphemism for the Arabian suzerainty. Even when a person has freed himself from the political shackles of Arabia, he eagerly wears the spiritual fetters of Mecca to qualify for the fabulous sexual luxuries of paradise, which are available to none but the Muslims. Faith in Muhammad is the paramount condition for this Divine favour. This is the reason that his uncle, Abu Talib (the father of Ali) who brought him up and protected him against his enemies, is burning in hell for not embracing Islam. Allah also stopped Muhammad from praying for his own mother, Amina, because she did not believe in him (Muhammad) ! This is really farcical because she did not know anything about her son's Prophethood. How could she have believed in him? Yet the Muslims have invented fantastic stories about the miraculous birth of Muhammad !

However, he who believes in Muhammad is sure to enter paradise, no matter how wicked he might have been. Faith in Muhammad negates the value of good morals completely. How is this done?

It is possible because Muhammad is equipped with Intercessory powers i.e. the authority to intervene on behalf of his followers, and therefore, his recommendations are binding on Allah, who has no choice but to let every Muslim enter paradise even if he is guilty of high treason, rape, murder, mendacity, forgery, or worse. It is for this reason that people carry the spiritual yoke of Islam.

However, when we examine the mechanism of Islamic Intercession, it appears fake, feigned and fictitious because the Koran repeatedly stresses that there will be no Intercession whatever on the Day of Judgement. It is exclusively for Allah to decide independently who should be pardoned or punished. In fact the Last Day is the Day of Judgement, and Allah is the Judge of Judges.

Add to this exhortation, the following Koranic doctrine.

"O believers, be you securers of justice,
witnesses for God,
even though it be against yourselves,
or your parents and kinsmen,
whether
the man be rich or poor " (Women 4: 130)

After stating these mighty principles of Justice based on neutrality, the Koran changes its tone completely to add that Intercession shall be allowed with Allah's permission! What a parody of justice and a gross insult to "Allah, the best of Judges" it is! It is a universally accepted principle that unless justice is strictly neutral, it is a fraud. Is God fraudulent? No. It is Muhammad's definition of justice to secure international following for building a Spiritual Arab Empire headed by himself. For this purpose, he appoints himself as the Dispenser of justice, using Allah as a figurehead:

"... . Truly this is the word of a noble Messenger (Muhammad) having power,
with the Lord of the
Throne secure, obeyed, moreover trusty."
(The Darkening 81: 1 5)

These verses have been interpreted by the Muslim scholars to mean that on the Day of Judgement, the Prophet shall occupy the right side of Allah on the Divine Throne of Justice. Owing to his Intercessory powers, the Prophet's decision shall prevail and Allah will have no choice but to open the gates of paradise for those whom the Prophet recommends. Since he loves his followers, he will intercede on their behalf. As a result, all Muslims will enter heaven to

enjoy the most fascinating sex, amongst other luxuries, and all infidels such as Jews, Christians, Hindus, Buddhists, deists, atheists, etc., shall roast in hell eternally.

The Intercessory powers of the prophets are fully vouched for by the hadith, and the above verses have been quoted to show their mode of implementation.

However, to gain paradise, the followers of Muhammad have also to demonstrate their allegiance to the land of Muhammad in preference of their own motherland and adopt Arab culture at the expense of their own. This is the root of the Spiritual Arab Empire. Here is sketch of Islamic plan, which the Prophet prepared so skillfully that it is hard to fathom its depth:

The Prophet Muhammad possessed tremendous political acumen. Having said that every nation has its own Prophet, he asserted that it was different in his case because he was The Prophet not only for the Arabs but also for ALL nations:

"Every Prophet is appointed for his own nation but
I have been appointed the Prophet for all nations."
(Mishkat, 5500, Vol. 3)

When this claim of the Prophet's universality is coupled with change of Kibla from Jerusalem to Kaaba, then we realise the depth of Muhammad's wisdom. It means that non-Arab Muslims cannot have their own Kibla, which serves as the pivot of national honour and unity. They must treat the Arabian Kibla as their own Kibla and thus accept the Arabian law and culture to renounce their own national traditions. Do you know what it means in practice? Here is an explanation:

This act raised Mecca to the highest spiritual reverence. Muslims from all nations, both high and low, prostrate towards it, not five times a day, but every moment owing to the changing time-zones of this planet. The act of habitual prostration enslaves their psyches, making them unconsciously obedient to Mecca; it decreases their power of reasoning, correspondingly increasing their intensity of faith, to worship the birth-place of Muhammad. It is amazing how Muslims beg Muhammad to intercede with Allah for His mercy both in this world and the world-to-come. Ordinarily, one nation has to subdue another nation with the force of arms; the vanquished dislike the victor and want to be free but, in this case, all non-Arab Muslims shed tears of devotion to be accepted as the Arabian cultural slaves ! Is it not a classical example of a lamb, begging the butcher to lead him to the slaughterhouse? This is the wisdom of Muhammad!

Being aware of human frailties, the Prophet exerted further psychological pressure on his non-Arab followers so that they must subordinate their own culture to that of Arabia. He achieved this goal by raising the spiritual prestige of the Arab institutions. Here is brief account:

1. Kaaba is the House of God because the Almighty had commanded Adam to build it for Him, and it was also rebuilt by Abraham.
2. A Muslim's grave must be dug in a way that when his body is buried, it must face towards Mecca.
3. So sacred is Mecca that nobody must defecate facing this City. He who does so is a Kafir (infidel).
4. Allah speaks Arabic, and the Koran is also in Arabic, which is a very difficult language; all Muslims must learn it to be blessed. Fancy how biased Allah is in favour of Arabia.
5. The hadith no. 5751 (Mishkat, Vol. 3) reports the Prophet saying:

"Love the Arabs for three reasons because (1) I am an Arab (2) the Holy Koran is in Arabic and (3) the tongue of the dwellers of paradise shall also be Arabic. "

6. Kaaba is the centre of Allah's blessings because it is here that 120 Divine Benedictions descend every day, and are then distributed to the rest of the world.

7. Ibne Majah reports in hadith no. 1463, that a Namaz i.e. Prayer in the Mosque-in-Medina brings 100 times more blessings than a similar prayer in other mosques, and a prayer in the Kaaba invokes 100,000 benedictions compared to a similar worship in other mosques!

8. Even the Arabian graveyards known as Jannat-ul-Mualla and Jannat-ul-Baquee are the most sacred. According to a hadith, they look shining to the dwellers of the skies the same way as sun and moon appear to the people of the earth. Those who are buried there, shall enter paradise without any accountability and each of them shall be privileged to intercede for seventy thousand people!

9. Read the following verse:

"(O Prophet) tell people if you really love Allah,
follow me,
and if you act like this,
then Allah will love you, too, and He will forgive your sins." (The House of Imran, III: 30)

When read with the hadith (5) quoted above, one comes to the conclusion that to be a Muslim, a non-Arab believer has to live as an Arab to qualify for Allah's love and pardon!

10. It is a part of the Islamic faith that every Muslim, no matter where he lives, must come to Mecca for pilgrimage, at least once in a life-time, provided he has the means to do so.

Over two million Muslims from all over the world come to Mecca every year to perform the Hajj ceremony. Probably, the same numbers gather there to observe the Umra rites during the year. These ceremonies generate so much wealth for the Arabs that, considering their population, they can maintain standards of living compatible with those of the Western Europeans.

The Hajj ceremony has been a part of the Arab culture from time immemorial; it has developed from the Indian principles of idolatry such as Trimurti, Sabeanism, local superstitions and Greek influences. There is no historical proof that the temple of Kaaba was ever rebuilt by Abraham. Even during the early times of Muhammad, it was the centre of idol-worship along with the age-old custom of kissing the Hair-E-Aswad, which the Prophet encouraged because of its deep association with the Arab national culture. This pagan practice which appealed to the Arabs, certainly helped the Prophet to gain converts for his faith.

The Hajj ceremony belongs to the pre-Islamic times. It is as much representative of idolatry today as it ever was. People perform the rites of kissing the Black Stone including the seven circuits of the Kaaba, which are considered emblematic relic of the stars' revolutions associated with the traditions of the heathen Yemen.

What is true of Hajj, equally applies to Allah Himself. It was the name of the Chief idol of Kaaba associated with Quresh, the tribe of Muhammad. The Prophet's father's name was Abd Allah i.e. the servant of Allah for this reason. He retained this name for his God because of its appeal to the Quresh. Again, Allah was an Arabian God, and everybody swore by His name irrespective of religion.

By such schemes the Prophet bestowed a greater sanctity on Mecca than the Jews could ever associate with the Temple of Jerusalem. The divineness of Mecca imbued the Arabs with an aura of holiness, which was made distinct by such hadiths that all Muslims must love Arabia, and those who begrudge it, they shall be deprived of the Prophet's intercessory blessings, and thus rot in hell.

In his Master Plan of Arabism, the Prophet kept himself right on the top: even though he calls himself a mortal and the servant of Allah, it is Allah, who along with His angels, prays peace to Muhammad i.e., worships him. Therefore, love and obedience to Muhammad is the true Islam

and Allah becomes a mere euphemism for Muhammad, who has such a strong grip on Him that belief in Allah alone means nothing at all without acknowledging Muhammad !

The best way of practicing Islam is to treat Muhammad as the Model of Behaviour:

"You (Muslims) have had a good example in God's Messenger (Muhammad) for whosoever hopes for God and the Last Day."
(The Confederates, X X XII 1: 20)

It means, imitating the Prophet even in minor details i.e. one must think, feel and act as the Prophet did; one must develop the same tastes and habits as the Prophet had; one must even eat, drink, talk, walk, sleep and look like him in dress and general appearance !

When we further ponder over the issue under discussion, it transpires that this doctrine i.e., the Prophet as the Model of Behaviour, is the true force, which makes the Islam, the Self-Perpetuating Arab Imperialism because such a confession inspires a Muslim with the duty of treating the Prophet's principles and practices as his true guide of action !

Though the Muslims are the most depressed, deprived and distressed people today, they are not willing to give up Islam, the real cause of their penury, privation and persecution. They willingly suffer these torments, the consequences of the Spiritual Arab Imperialism, hoping for the carnal treats of paradise. What a price for the privilege of enjoying sex-after-death!

EPILOGUE

Change is the keyword in the context of existence: We come into being through a process of change; keep changing all our lives, and when we lose the ability to change, we die.

Jehad was an effective tool for the Arabs because it helped them build a vast Secular Arab Empire, which eventually laid the foundation of a Spiritual Arab Empire. The former does not exist any longer, and the latter is more burdensome than beneficial to the Arab race in terms of scientific, technical and cultural progress. Civilisation of the Arabs owes a good deal to their House of Wisdom (Bait-ul-Hikmat), which they set up in the reign of al-Mamun to translate the masterpieces of literature and science from India and Greece. This is how they built a tradition of gathering, increasing and disseminating knowledge during their heyday. In fact, the advent of the Arabian Prophet and the phenomenon of learning, experimentation and teaching were processes of change, which honoured the Arabs with grace, governance and greatness. But now they have fettered the forward movement of time. Thus to all those nations that draw inspiration from the Prophet as Model of Behaviour, which is 1,400 years old, time has become regressive. This is the reason that the Muslims have lost the dynamism, which inspires nations to live vigilantly, vigorously and vivaciously.

Jehad is a double edged sword because it can also be used by a Muslim against Muslim brethren for personal ambitions in the name of Islam. Take for example, Timur Lang (Tamerlane), who was born in 1336 in Transoxiana. He raided Baghdad and various cities of Mesopotamia on the pretext that the Arab rulers of the area were not doing enough to protect the pilgrims to Mecca and other holy places of Islam. With the purpose of striking terror into the Arabian hearts, he erected a huge pyramid in Takrit with the skulls of his Arab victims. In 1400, he repeated the same orgy of loot and murder in Aleppo. First, he gave over the city to plunder as a mark of Jehad; then he beheaded over 20,000 Muslims and built a tower with their heads. This champion of Islam even destroyed the splendid mosques of Nurid and Ayyubid times and allowed his troops to rape the Muslim damsels, who had taken refuge there to save their honour. As he heard that some of his soldiers had been killed in Baghdad, he returned like a hurricane to inflict the most dreadful punishment on the Arabs. He carried out such a vast massacre that he built no fewer than 120 towers with the decapitated Arab heads in different parts of the city. This practice of Timur was declared as fully Islamic by the Muslim divines for having all the elements of Jehad!

The abuse of Jihad is not restricted to individuals like Timur. It is equally rife among the Muslim nations. The recent Gulf War between Iraq and Iran, the two Islamic states, explains the point. They had declared Jihad against each other, though they both were pursuing national interests!

Jihad or the pretended holy war in the name of God, has no relevance to the modern world, equipped with the most lethal weapons that have the ability to kill entire mankind within a few hours. Elimination of religious war is the most urgent need of our times. Islamic belief in Jihad, shows primitiveness of the Muslim thinking, which has become a stark challenge to sanity. The philosophy of Momin-Kafir has stripped the Muslims of their humanistic feelings and they think in terms of Muslims only, believing in annihilation and enslavement of the non-Muslims.

As international affairs stand, it is the Muslim nations of the world that need protection, yet it is they, who are accustomed to satire-rattling. The recent NATO military action in Kosovo is an example of the high morality that has come to be associated with modern civilization. The way the Americans, the British, the Germans, the French and several other Christian nations got together to bomb day and night for eleven weeks a fellow Christian country to save the Muslims' rights, clearly shows that God lives in the West where people are inclined to think and act like humans and not as religious robots.

It is interesting to note that while the Christians were heavily bombing fellow Christians in Kosovo, the Islamic nations of the world did sweet nothing to help the Kosovan Muslims except making dulcet noises of brotherhood and questioning the noble motives of the West. This episode demonstrates that the Muslims have failed to keep up with the changing times. It is because Islam demands total adherence to the 1400 year old Prophetic Model of Behaviour.

The Muslims may claim that Islam is a perfect code of life for all times but this is just a pretence. For example, owing to the divisive attitude of Islam, the Muslim nations must not form a part of the United Nations Organisation, but things have changed so completely that they have no choice but to join this organization or perish.

Similarly, Islam is fully opposed to the modern economic system which is founded on interest. The Koran forbids both receiving and paying interest but the Muslim nations have no alternative to this practice. All their financial institutions are based on interest, and they continue this practice under fictitious descriptions such as profit. What hypocrisy it is! The same remarks equally apply to their legal system, which is directly or indirectly borrowed from other nations. Take for example "Khula" i.e. woman's right to divorce her husband. There is no authority for this law in the Koran, which bestows this right on man alone. Even the hadith condemns it:

"Those women who break matrimonial ties and divorce (Khula) their husbands are hypocrites."
(Mishkat, Vol. 2: 3148)

However, owing to the pressure of Feminism, "Khula" is becoming fashionable in Muslim countries. Again, the Koranic behests about purdah (veil) have become impracticable in almost all Muslim nations, and the same is true about sex-segregation because men and women have found it economically impossible not to work together in offices, factories, hospitals, etc. For the same reason, even polygamy is legally discouraged in many Islamic countries.

There is a long list of Islamic practices, which has become outdated in modern times. Educated Muslims ignore them, yet verbally justify them to the fellow Muslims. This is a psychological malaise, which has become the major source of mental conflict for the followers of Islam.

The whole charade is in fact, a clerical manipulation. It is a conspiracy of the Muslim priest against ordinary Muslims. Most of them are power-hungry men, without any moral or intellectual virtue. Therefore, they wield the might of superstition to fool and snool the faithful irrespective of its consequences to the nation.

Religion is the weapon of superstition which has the same relationship with reason as darkness has with light, stupidity with wisdom and perversion with piety. This is why more superstitious a people, the easier it is for the priest to push, pervert and persecute them for his own gain in the name of the Supernatural, who seems to remain on cordial terms with him, no matter how antihuman his behaviour.

A look at the Papal office reveals this truth. Having raised Jesus to the status of Son of God through tales of miracles and mind-boggling stories of his spiritual greatness, Pope first thoroughly brainwashed the Christian mind with his own infallibility that Christ was supposed to have bestowed upon him as his vicar on earth, and then acquired the power of excommunication, which enabled him (Pope) to declare a Christian as a renegade and inflict upon him the punishment of apostasy. In the case of a monarch, it meant that he was disqualified to rule his Christian subjects, who must rebel against him. Thus, a Christian monarch reigned subject to the pleasures of the Pope.

History has noted that Henry IV of Germany incurred excommunication, and as a price of papal mercy, he had to strip off all his regalia, wear ordinary woollen clothes and stand bare-footed for three days in chilling cold weather before the gates of the castle at Canossa in 1077. It was only this act of self-humiliation that persuaded the Holy Father to pardon him.

Frederick Barbarossa, the Holy Roman Emperor, suffered an even worse fate: he had to kiss publicly the feet of Pope Alexander III for the sin of not acknowledging him as Christ's Vicar!

As the world of Islam is receiving rays of enlightenment from the modern scientific progress, the Muslim masses are trying to rise from a long torpor of superstition. This is proving an alarming challenge to the pomp, power and prestige of the Muslim clergy, and they are all out to quell this awakening with an accelerated zeal of suppression through their proverbially effective weapons of religious bigotry, holy gossip and fatwas.

Tragedy of the Muslim world is that it has not been allowed to develop a culture of dissent. Like Christendom, it has not been able to separate politics from religion. This has exacerbated the Muslim social misery beyond description, and even the politicians, who are anti-Islamic at heart, find it convenient to fool, school and snool the masses in the name of the Prophet for being highly conditioned to his name. This technique works well because the Muslims sincerely believe that the Prophet shall compensate them for all their worldly sorrows by getting them into paradise!

The incessant Islamic propaganda has incredibly increased the social prestige of the Muslim clergy: Ayat Ullah Khomeini was able to oust the Shah of Iran and reverse the progressive march of Iran. As a result, this country has become a prison for woman, reduced to the status of a sexual toy for man. Afghanistan, once a green and happy land, has been turned into ruins through civil war, prompted by the zeal of Jihad. Not only the plight of women is no better than that of concubines, men also have been made to forget the meaning of civil liberties.

In the Indian subcontinent, however, Islamic propaganda has bestowed more power on the politician and less on the priest. This is the reason that Muhammad Ali Jinnah, whose character was the exact antithesis of the Islamic pattern of behaviour, succeeded in persuading the Muslims of India to partition their own motherland to please Allah, who is keen to create national disunity among the non-Arab Muslims to turn them against their own country and brethren for imposing Spiritual and Cultural Arab Imperialism on them in the guise of "Momin and Kafir." One wonders what kind of God uses the device of "Divide and Rule" to gain followers. God being universal, cannot stoop to such contrivances. Since Arabia is the chief beneficiary of this stratagem, it is the brainchild of Prophet Muhammad, who aspired to achieve immortality through Arab nationalism, which he termed "Islam" as the only religion allowed by Allah !

Since every vice is perpetrated by the priest and politician as a virtue in the name of Islam, it is high time that the Muslims seek guidance from reason and the universally established moral values. Owing to the immense destructive power of the modern weapons, nothing is more evil than war. It demonstrates the nature of Jihad in the context of our times. The Islamic philosophy seeks to establish a world-order founded on permanent annihilation of the human species, unless, like Allah and His angels, it adores Muhammad day and night. One can see clearly that the dream of paradise i.e., sex-after-death, is morally below the dignity of man because it involves him into a pattern of violence, which is the distinction of lower animals.

Compared to Islam, Christianity has kept with the spirit of changing times. Pope John Paul II should be congratulated for declaring that he wishes to make a millennium pilgrimage to Ur (in Iraq), the birth place of Abraham, in the company of Muslims and Jews. This is an extraordinary statement for the Christian Pontiff, who ought to oppose Muslims and Jews in accordance with the established traditions of his predecessors.

The ever-increasing orthodoxy of the Islamic world, which emanates from its regressive attitudes and social frustration, is becoming a real danger to the stability of peace and survival of humankind. A faith which is just make-believe to avoid the realities of life, is a recipe for self-destruction.

Search for paradise, the most luxurious milieu for enjoying the choicest sex after-death, is a self-deception, and the God that offers this type of immoral temptation for securing worshippers, is neither Divine nor worthy of worship.

Islam is an ideology based on irrelevance because it seeks God's glory at the expense of human welfare. It is a doctrine of hatred ardently desiring to found human culture on the permanent strife of Momin (Muslim) versus Kafir (non-Muslim). This is the reason that Muslims cannot live with non-Muslims even if they are their own kith and kin. Look at India: the Muslims forced partition of their own Motherland to create Pakistan, which has become a living symbol of contempt for everything that is not Islamic.

An even worse aspect of Islam is its dictatorial nature, which does not allow culture of dissent under any circumstances. This is what creates cut-throat sects within Islam, which indulge in internecine squabbles and internal wars. The recent history of Iraq, Iran and Afghanistan explains this fact.

Women's rights are the special prey of Allah, who uses them to establish patriarchal societies for spreading male chauvinism to perpetuate His rule through man's lust, ferocity and barbarity.

Surely, God is neither so power-hungry that He will resort to such inglorious devices to glorify Himself nor is He a weakling, who is dependent on male power to enforce His greatness.

It is blasphemous even to think about God in such terms. A selfish Being cannot be God. To deserve this honour, He has to believe in the unity and dignity of people, and respect human rights. This is high time that the hidden motives of religion are examined in the light of reason.

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It is claimed that Allah is the Creator, who has created man to embrace Islam, the true religion.

Since out of six billion people, who inhabit the earth today, just about one billion of them, call themselves Muslims, and the rest are opposed to this faith, Allah has, obviously, failed as the Creator.

To make up this deficiency, He incites His followers to wage a holy war against the infidels and affirms massacre, plunder and enslavement of their women and children as "good and lawful." Since such acts are considered atrocious even when measured by low standards of morality, one wonders if Allah is really Divine.

The situation is exacerbated beyond description when paradise, the abode of most luxurious sex, is declared as the reward for this unholy violence against humanity. This is called Jihad; it led to establishing a Secular Arab Empire, which eventually turned into a Spiritual Arab Empire as naturally as a larva changes into a butterfly.

A glaring example of this fact is to be found in the Partition of India, which took place during 1947. It was not brought about by the Arabic sword, but the zeal of the Indian Muslims to carry the yoke of the Spiritual Arab Imperialism voluntarily!

Besides sex and violence, Islam seems to have a third approach, which is rational. It declares that there is "no coercion in religion" (2:25) and the truth must be vindicated by proof (2:III). If the Muslim can prove that the contents and conclusions of this book are false or far-fetched, I shall be honour-bound to apologise publicly; otherwise they must hold their peace and rethink about the divine origin of Islam.

